Evangelical Christendom

"Unum corpus omnes in Christo."

May-June, 1928.

Parliament and the Prayer Book

On Thursday, June 14th, the House of Commons rejected the Prayer Book Measure for the second time by a majority of 46. In the previous division, which took place in December, 1927, the majority against the Measure was 33. An analysis of the voting on June 14th reflects the considered opinion of the Nation, and without comment upon some unpleasant features of the campaign to undo the Reformation we express the hope that the verdict will be accepted by the Archbishops and Bishops and all alike as unmistakably representing the wishes of the whole country. England is a Protestant country and the Church of England is a Protestant Church. The verdict of the House of Commons is a wish that they shall remain so, and we hope the proposals which provoked the quarrel will not be raised again in any form whatever. We are not among those who think that if the Bishops had seen fit to omit continuous Reservation the remainder of the Deposited Book would have found favour with the country as a whole. Protestantism is not merely the negative to Roman ritual and practices, it is based on Truth, the Truth of the written Word of God, and there is much in the revised Prayer Book, outside the subject of Reservation, around which the battle has raged, which is contrary to the clear teaching of the Gospel of Christ and to the right and duty of private judgment in its interpretation. The Book is dead. The road to Rome is barred, but we are not unconcerned about Modernism whether found in the Established Church or the Free Churches. It has been said that "the Reformation was a spiritual revolt against priestly tyranny." It was more than that. It was based on the Bible. The soul of the Reformation was that "the just shall live by faith," not on half-beliefs or unbelief of what the New Testament reveals concerning Sin and Salvation in their relation to Christ Jesus as Saviour and Lord of all life and power. The Book of Common Prayer came out of the Reformation. It is true that "its protest was against the delusion that a priest can magically convert bread and wine into the body and blood of Christ," but if the Articles of the Church of England mean anything they must be accepted entire, and any careful reading of them will support our contention that any revised Prayer Book should safeguard the National Church from the road to Modernism as much as from the road to Rome.

We have no desire to say anything at this time which would appear to complicate the difficulties of a situation which is one calling for "the avoidance of haste or offence." Much will depend upon the spirit and letter of what the Bishops themselves decide when they meet in private to discuss the reply of Parliament to their ill-considered recommendations. We use the word because considerable irritation has been caused by the use of invective against those who sincerely opposed the Measure, such as has fallen from the speeches and pen of the Bishop of Durham and other Diocesans, as for instance the Bishop of Lincoln, who is credited with a statement made before the decision of Parliament was given that "even if the House of Commons rejected the revised Prayer Book that would not prevent it being used . . . they must take to themselves the liberty which they needed."

Surely in several instances the Archbishop of Canterbury and others of those responsible for the Measure must in their hearts have breathed the prayer, "save us from our friends." And, if we may say so, we think the Bishops will do well to take under careful review two further facts which undoubtedly weighed their recommendations in the balance and turned it against them—first, the statement which on the eve of the decision appeared in *The Times* that over 2,000 Anglo-Catholic clergy had agreed that even if the Measure became law they refused to relinquish Adoration of the Elements; and secondly, the statement of the Attorney-General in his speech during the debate that with the concurrence of the Home Secretary and the Lord Chancellor he had personally suggested to the Archbishop of Canterbury that with whatever influence they represented they were prepared to assent to a Measure passing through the House provided it did not include perpetual Reservation, but that the offer had been thought unworthy of further consideration. Whether the great body of Evangelicals could have assented had the Archbishop seen his way to recommend the offer need not be discussed at the moment; we mention the facts only to support our feelings, which must be shared by very many, that the pathway to peace lies in the recognition by the Bishops that the voice of the country is against them and that they will do well to apply themselves to the carrying out of the wishes of Parliament that the Protestant character of the Prayer Book shall be maintained and illegal practices in the Church of England restrained with the same undertakings they associated with the Deposited Book. We fail to follow those who labour a "crisis" in the Church. Neither do we foresee the grave perils which are supposed by some to lie ahead of the adverse vote of Parliament on the Deposited Book. We agree with the statement, "by the Bishops' insistence on Reservation an opportunity has been missed, but by the country's rejection of it a peril far greater has been avoided."

We ask to be allowed to add a word concerning the Free Church attitude to the Prayer Book Measure. In the main it has been one of uncompromising dissent. The Federal Council, the National Council, and the constituent Denominations, with, we believe, the single exception of the Presbyterian Church of England, have pronounced against the Measure. The letter from Dr. J. D. Jones, read at the great Queen's Hall meeting on June 7th, was the voice of the vast majority of Free Church people. A disquieting feature, however, was the personal defection of some who are regarded as leaders. An ancient curse rested upon those who failed to come "to the help of the Lord, to the help of the Lord against the mighty." We make this remark in no bitter or provocative spirit. But the whole body of Evangelicals will do well to ponder the eleventh hour approval of the Prayer Book Measure given by some in the face of the earnest and sincere feelings of their Free Church associates expressed in Resolutions passed after mature consideration, and either by unanimous vote or preponderating majority. This fact cannot be lost sight of and the action of those to whom we have referred will go down to history and be regretted then as much as now. It is a symptom as well as a warning, but we refrain from further comment at this time upon an unpleasing subject.

The place of Prayer in the decision of Parliament is to be recognised. As we believe it was an act of God in answer to Prayer that the first Prayer Book Measure was defeated. Of the Measure of 1928 the same thing must be said. "The God that answereth by fire let Him be God." Surely the Bishops and all concerned will be content and prepared to regard the voice of Parliament as the answer to their prayers. And we must still intercede, for the future is uncertain, the adversaries of Truth are strong and many, but God in Jesus Christ is "the same, yesterday, to-day, and forever."

The World's Evangelical Alliance has from the first approached the subject of Prayer Book Revision from the standpoint of Truth, and in a spirit of love towards those who have been unable to agree with an ever-widening opposition to the Deposited Book. It has never formulated an attack upon the Church of England, and it has studiously kept clear of all discussion of or reference to the thorny subject of disestablishment. The Alliance will continue its efforts to unite in all the Churches those who love our Lord Jesus Christ in sincerity. It asks that its sincerity may be recognised even where, on grounds referred to, it is obliged to adopt the offensive in the sphere of defence.

Notes.

This issue of our Magazine has been delayed by the pressure of work consequent on the Queen's Hall Meeting, and our wish to be able to chronicle the result of the debate in the House of Commons on June 14th. We are sure our readers all will extend indulgence and excuse the delay under the circumstances.

Our Annual Meetings.—The verbatim report of the speeches at our 82nd Annual Meetings will be read with interest. There was not a dull moment throughout the proceedings, which occupied the afternoon and evening of Monday, June 4th. The speeches will be found on a later page.

"Unity in Faith and Fact."—This is the title of our 82nd Annual Report which this year makes a substantial volume of 56 pages with eight full-page illustrations. It should reach all Members and subscribers with this Magazine. Please read the Report, and when you have done so pass it on or post it on to another. The "In Memoriam" list this year is an extended one (*see* page 43). Who follows in their train?

The Revised Prayer Book.—Arrangements having been made for a verbatim report of the great Queen's Hall Meeting (June 7th) to appear in *The Record* of June 14th we do not propose to print the speeches in EVANGELICAL CHRISTENDOM. We include, however, full-page illustrations of the Hall, which was packed from floor to roof. Many hundreds were unable to obtain seats, and we can only express regret that the larger Hall was not available. The date of the Meeting having to be changed, we were denied the presence of Dr. J. D. Jones, of Bournemouth, who had consented to speak, but had to leave England for America. We quote a letter from Dr. Jones, which was read at the Meeting, a copy of which, with the Resolution which follows it, was sent to every Member of both Houses of Parliament:

THE MANSE,
ST. STEPHEN'S ROAD,
BOURNEMOUTH.
May 28th, 1928.

Dear Mr. Gooch,

I am sorry I cannot be at the Queen's Hall Meeting which has been called to urge Parliament to stand by its resolution of last December and reject the Prayer Book Measure. Unfortunately I sail for America this week and shall not be back till the issue is settled one way or other. I trust the meeting may help the Commons to stand fast by their resolve to allow no Romanising of the Church as by law established. My own Denomination has spoken out quite clearly and emphatically. It will be no longer possible to quote congregationalists as being in favour of the measure. We take our stand with our brethren of the other Free Churches and with the Evangelicals of the Church of England in defence of the Reformation Settlement.

The fair thing would have been to adopt the Bishop of Norwich's plan and divide the book in two. There are certain changes which every one would like to see adopted, but since the Bishops have chosen to make the changes in the Communion Office an integral part of the book—I believe the House of Commons will be expressing the mind of the vast majority of the British people if once again they decline to give their sanction to it.

Yours very faithfully,

(Signed) J. D. JONES.

RESOLUTION.

THAT this Meeting, including representatives of Statutory Bodies of the Church of England and Governing Bodies of the Free Churches and of adult members of Congregations of the same throughout England, Scotland, Ireland and Wales, considering that the changes made in the Prayer Book Measure of 1928 do not touch the fundamental objections to the Book of 1927, and believing that the recent action of the House of Commons in rejecting that Book was welcomed throughout the country earnestly asks that His Majesty's Parliament will reaffirm the decision of the House of Commons on December 13th last, when the Deposited Book was rejected.

The General Secretary's visit to Transylvania.—Mr. Gooch returned to London after his visit to Hungary, Transylvania and Roumania at the end of April, and after meeting his Council was immediately immersed in duties especially in connection with Parliament and the Prayer Book Measure. Pending a full statement on the situation which Mr. Gooch is preparing for his Council, the following brief statement has appeared in the Press: "The General Secretary of the World's Evangelical Alliance, Mr. H. Martyn Gooch, has returned to London after his visit to Hungary and Roumania during which he has spent a considerable portion of his four

PARLIAMENT AND THE PRAYER BOOK

THE GREAT QUEEN'S HALL MEETING, JUNE 7th. VIEW OF PLATFORM

On the left of Chairman: Bishop of Norwich, Dr. Sharp, Bishop Knox, Rev. H. Tydeman Chilvers.

On the right of Chairman: Mr. H. M. Gooch, Sir Edward Clark, Mr. W. Guy Johnson, Prebendary Hinde.

PARLIAMENT AND THE PRAYER BOOK

THE GREAT QUEEN'S HALL MEETING, JUNE 7th. GENERAL VIEW OF THE HALL.

Chairman - The Right Hon. Sir WM. JOYNSON-HICKS, Bt., M.P.

(*Arranged by the World's Synodical Office*)

weeks' absence from England in Transylvania where the situation in regard to the religious minorities is cause for concern. Mr. Gooch is preparing a considered statement on the subject for his Council; in the meantime he has fulfilled a programme of engagements in Hungary and Roumania which has included notable interviews and public gatherings which have been largely attended. At Budapest Mr. Gooch was received in audience by the Regent of Hungary, and had the privilege of half an hour's conversation with His Highness on matters affecting the religious situation generally. He was also received by the Chief Secretary of State, and before leaving addressed a great gathering assembled in the Old Parliament House on the subject of the 'W.E.A. and Religious Minorities.' The Hungarian national branch of the World's Evangelical Alliance has been re-constituted as a result of Mr. Gooch's visit, and includes among its officers Bishop Raffay, of the Lutheran Church, Bishop Ravasz, of the Reformed Church, together with representatives of the Baptist, Methodist Episcopal, and religious interests. A similar organisation has been created for Transylvania with a strong Committee at Cluj (Kolozsvar), the convener of which is the Rev. R. F. Chisholm, representative of the United Free Church of Scotland and the Presbyterian Church of England, for their joint missionary work among the Jews, and in a field which at present, except for this splendid enterprise, is almost untouched.

"Mr. Gooch reports that the whole situation in Transylvania in regard to religious liberty is one which bristles with difficulties but can be overcome by a more intense spiritual life and love among Christians generally of Transylvania, and a greater unity of purpose and aim in fellowship for the furtherance of the pure Gospel of Christ. In Bucharest where Mr. Gooch spent a week there are interesting spiritual movements which attract attention. Among these is the work of Mr. Popescu, formerly a Priest of the Roman Orthodox Church, who is now preaching Sunday by Sunday in a new Church Building not yet completed, and for which permission has only been obtained subject to the limitation that the gatherings must only be announced as lectures and there must be no prayer of any kind. Christians in England who regard Roumania as a friendly State will learn this fact with surprise, for it is not easy to understand why Roumania, which is a friendly power, or the Roman Orthodox Church, which took part in the World Conference on Faith and Order at Lausanne, should withhold freedom of religious worship with so strong a hand. Nevertheless, the Bible is being circulated, and on the Sunday morning when Mr. Gooch was present in Mr. Popescu's congregation there were some seven to eight hundred persons who listened for an hour to an earnest address on the subject of Enoch who "walked with God." During his stay in Bucharest Mr. Gooch was the guest of the Rev. J. H. Adeney, the noble representative of the London Jews Society (Church Missions to Jews) for more than 28 years. The buildings and work generally are most impressive, and Mr. Gooch feels that if Christians in England could see for themselves and thus realise the importance of the work which Mr. Adeney and his splendid staff of workers are carrying on, there would be larger funds available to this and other Jewish Missionary interests in Hungary, Transylvania, and Roumania."

Evangelical Interests in Poland.—We sincerely hope that those responsible for Evangelical interests in Poland, especially in the provinces acquired by Treaty from Germany, are not taking part in political propaganda. If such indiscretion is committed, in any way, it will be necessary for the World's Evangelical Alliance to dissociate itself therefrom. The recent Memorial forwarded by the British Council of the World's Alliance to the Polish Government on the subject of the Deaconess House at Wieckbork in the Province of Pomorze should be regarded as having no bearing whatever on political conditions in Poland. If English sympathy and help is called for, religious and political questions must be and remain absolutely distinct, and no foreign branch or committee of the Alliance, or any other religious body, has the right when seeking the aid of the World's Alliance in any matter affecting religious liberty or other religious interests to compromise other countries or committees by taking part in politics, whether electioneering or in other associations.

The Bunyan Tercentenary.—Arrangements for the great central Queen's Hall Meeting on Thursday, November 22nd, are well advanced. We advise our readers all to note the date, and if disappointment is to be avoided to make early application for tickets. We deeply regret any inconvenience occasioned to those who delayed applications for tickets for the recent "Parliament and the Prayer Book" meeting at the Queen's Hall until all available seats had been allotted. The Bunyan Meeting on November 22nd will be under the Chairmanship of the Home Secretary, Sir Wm. Joynson-Hicks, Bart., M.P., and there will be Bunyan "Scenes," and a choir of 400 voices conducted by the Rev. Carey Bonner, of the National Sunday School Union. Under "Books Worth Reading" we review some recent Bunyan literature, including Dr. Fullerton's fascinating volume, "The Legacy of Bunyan."

The Noon Watch.—Our friend Mr. Thomas Leigh, of Liverpool, has written another booklet, "The Noon-Day Prayer Meeting," which sketches the rise of the united meeting for Prayer held in the Common Hall, Hackins Hey, Liverpool, daily at noon, and which has been continued for a period of nearly eighty years. Speaking of the influence of such meetings on spiritual revival, Mr. Leigh says, "We must get back to Prayer and the study of the old Book, which is our only compass, and God will bless us." Few men have been privileged to do as much in the service of God in a great city as Mr. Leigh has been able to accomplish in Liverpool. His portrait was recently exhibited in the Liverpool Art Gallery, and what we know he values more greatly can be said—his name is written in Heaven. Any who would like to have a copy of the booklet referred to can obtain it (price 2d.) from J. A. Thompson & Co. Ltd., 35, Renshaw Street, Liverpool.

Common Prayer.

"Ye also, helping together by Prayer.
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For the rejection by Parliament of the revised Prayer Book and the decisive majority which attended the division.

For the Jerusalem Conference; its fellowship; its inspiration; its new vision of the supremacy of Christ, and its promised wider international co-operation.

For evidences of greater longing for a new spiritual revival in the power of the Holy Spirit, and entirely from above.

LET US PRAY—

That all recriminations or unholy thanksgivings concerning Parliament and the Prayer Book may give place to earnest prayer to God for His further help in the situation.

For a deeper sense through all the Churches that spiritual things need spiritual discernment and that this is only possible in the presence and power of the Holy Spirit.

For the Church in China, particularly for all facing special trials or difficulties.

For the Protestants of Hungary and Transylvania, threatened by loss of freedom of conscience through unjust administration of Minority Treaties.

For the coming of religious equality in Roumania and Spain, and for Evangelicals in both countries suffering through present restrictions.

That under God the new year of Alliance work may be one during which new inspirations and energies may be at work, and the funds necessary for enlargement be forthcoming, especially generous gifts appealed for to complete the Thanksgiving Fund.

THE WORLD'S EVANGELICAL ALLIANCE

82nd Annual Meetings

HELD IN THE KING'S HALL, HOLBORN RESTAURANT, MONDAY, JUNE 4th, 1928.

AFTERNOON MEETING

REGINALD C. HART DYKE, Esq. Chairman

THE Meeting was opened with Prayer by the Rev. W. FULLER GOOCH. Following a résumé of the Annual Report presented by the General Secretary the Chairman said:

My Lord Bishop, Ladies and Gentlemen,—I will now read the following Resolution:

> That this Meeting receives the Annual Report with heartfelt thankfulness to God for His grace and favour during another year manifest in the progress of the work of the Alliance at home and abroad; and calls upon all who follow Christ Jesus as Saviour and Lord to support the World's Evangelical Alliance in its endeavours to keep the unity of the Spirit in the bond of peace, and to answer the world-wide call for the Gospel of Christ.

Mr. Gooch has given us a skilled analysis of his Report, a long one, and I am sure you will agree with me that he is deserving of praise for that Report. Having been in close touch with the proceedings of the Alliance for the last year, I can say without exaggeration that it is a faithful Report. It begins by stating that the past year has been an eventful one. I agree with that. It has indeed. The Report ends with a note of praise. I still more agree with that. I feel that the note of this meeting this afternoon should be one of praise. "The Lord hath done great things for us, whereof we are glad."

A Report, in a sense, is an unsatisfactory thing, because it can only deal with results. Those who get the best out of a Report are those who have been in touch with the work during the year, and specially know how the results named in the Report were arrived at. The Report has no space to give to the difficulties encountered and surmounted, to prayer offered and prayer answered, to guidance given and to help rendered. But that is all in the work. In some degree it reminds me of the old coaching days. I can remember sitting on the box-seat of a coach, with a skilled driver on my right-hand side, and the traffic thick in front. I think, "How will he get through that?" But as he drives on the traffic seems to melt away as it is approached, and the coach goes forward with but little loss of speed. We have had a skilled one at the head of our affairs during the past year. But there the parallel ends, because beyond that, unseen to us, has been the guiding hand of Our God, Who hears and answers prayer.

Mr. Gooch has told us it has been a year of events—yes, of extra events, which have told heavily upon the staff of the Alliance. In regard to Prayer Book Revision you have heard that the Alliance has taken an important part. In my opinion the Memoranda of Objections placed by special request before the Ecclesiastical Committee of both Houses of Parliament by the Council of the Alliance, were most valuable and convincing documents, which must surely have had great effect.

Then as to the question of Religious Liberty, the General Secretary mentioned the two cases of Spain and Portugal. With regard to Poland I might say that the Protestants of Poland and Germany, when confronted with this difficulty concerning the Deaconess House at Wieckbork, of their free volition came to the Evangelical Alliance for help. Again, when prayer for China was called for from the Missionary Bodies, they turned to the Evangelical Alliance for the arrangement of the joint meetings, which took place at the headquarters of the Church Missionary Society in Salisbury Square, Fleet Street.

With reference to EVANGELICAL CHRISTENDOM it is a most valuable publication, and I ought to say how grateful we are to the Editor and those who contribute to the pages of this bi-monthly magazine. This must be the feeling of readers not only in this country, but in other lands, all of whom rejoice that it maintains such a high standard of Truth, and is so ably conducted in the interests of the Alliance and allied interests.

As regards Continental Evangelical interests, I would draw your attention to what Dr. Charles Merle D'Aubigne said on this platform last year as quoted in the Report. He tells us:—"It is a strange fact that the War, which was fought for justice and liberty, has strengthened the Roman Catholic Church all over the Continent. The influence of the clergy with us is increasing. The literary activity of the Roman Catholics is amazing. They have complete control of our

French Academy. It behoves us Protestants to be up and doing if we are to save the heritage of the Reformation, and for that we need your help. Lastly, may I say that the Evangelical Alliance is more necessary than ever for helpfulness to others, to the weak and to the isolated. You have done in these eighty years a noble work in that respect, and I may say in the name of all my brethren that we admire you and thank God for what you have done, especially in Eastern Europe. But do not think that the work is finished—it is only just beginning. All the people of Europe are looking to you at the present time, and if England gives in, it will be perhaps the end of the Reformation principles on the Continent. Remember that!" Those are very weighty words, and serious, although complimentary to the Alliance.

I may say that this work, with grants to the Protestant Churches on the Continent, has been going on during the whole life of the Alliance. It is nothing new. Not only that, but the whole work, in fact, of the Alliance has enlarged in every way. At the same time the official staff of the Alliance has not increased, although the measure of the work passing through their hands is so large.

Of course, this touches upon the ground of finance. You have heard the satisfactory account that the General Secretary has given you. But it is not easy for people to realise what the work means to carry out what we do; what, for instance, the work in connection with the Albert Hall meeting, and with the celebration of the 80th year of the Alliance has entailed. It is true that in our Secretary we have a man who is a born organiser, a man of marked ability and of untiring energy. He is ably helped by Mr. H. W. Hall, but nevertheless the work entails a very heavy burden. I am personally convinced that there is a great future in front of the Alliance. I feel more and more that what is needed is to secure an increased income. It is true that we have raised £4,750 out of the £10,000 applied for, and the wish of the donors is that that should be spent and not invested. We are already spending it, and it will be exhausted in due course. Most treasurers, I think, have an idea of big legacies floating in front of their eyes, and I, as Treasurer of the Alliance, am no exception to that. But whether it be in the shape of legacies or of the gifts of donors, I believe that to help this Alliance with a sum of money which could be invested and produce an assured yearly income, would be an immense relief to the Council and all concerned, because it would be financial backing that we could depend upon, and give us that liberty of action which we so much need. One does not like to strike out on a new line, when an open door is presented, unless one feels sure that the work will be carried on, and not have to be dropped for lack of funds. I offer my apology for talking finance, but what I have said is not official—just my own personal view of what would benefit the Alliance. I offer my grateful thanks to the General Secretary for all the help he has been to me; and, as Treasurer and Chairman of the Alliance my cordial thanks to the Honorary Secretaries, Mr. Talbot Rice and Mr. Chalmers Lyon, for all the help they have given during the past year, and to the whole of my colleagues on the Council.

THE RT. REV. BISHOP E. A. KNOX, D.D.

(formerly Bishop of Manchester)

Mr. Chairman, Ladies and Gentlemen,—I have pleasure in seconding the Resolution. It is something to have reached three score and ten and to make one's first speech at a meeting of the World's Evangelical Alliance. Considering how many Societies at various times have honoured me with invitations, I feel I have had a long time to wait for this most honourable invitation. But the explanation is very clear. All the other Societies which have honoured me with requests to speak on their behalf have in their Reports announced a deficit, an increasing deficit, an outstanding debt to which they keep adding constantly. I have had to wait reasonably enough eighty years to speak at a meeting of a religious Society which announces a balance on the right side, money put away, and all sorts of wonderful things that one does not hear of in an ordinary way at a Religious Society meeting. I do feel greatly honoured and greatly favoured by being allowed to speak at such an important gathering. Not that it is my first acquaintance with the World's Evangelical Alliance. I have known of it, of course, from time to time in past years, and especially in connection with the Universal Week of Prayer. When I have been called upon to take part in the Week of Prayer I have been glad to do so occasionally as opportunity offered, with a very dim and indistinct idea of what was the power behind it—of what the World's Evangelical Alliance really was. It was something in the background that prompted those very valuable meetings, but what it was, and precisely what it did, I was not as well acquainted with as I ought to have been. I had to wait for my retirement from work, I had to wait for the enormous and overwhelming anxieties connected with the matter of Prayer Book Revision, to be brought into close touch with the World's Evangelical Alliance, to find out what driving power there really was

behind it, to be associated with your good General Secretary, and to know that he could lead, yes, move, yes, drive, yes, give no rest until the work was done as it ought to be; and I have learned with great joy and satisfaction some of the secrets of the power with which this World's Evangelical Alliance is associated. Those, however, are externalities.

That which is the real power of the World's Evangelical Alliance is its recognition of the unity of the Church of Christ, its recognition of that unity as something which exists, as part of the will and mind of God, as something which is not created by man, but has to be recognised, understood, engaged and lived up to, if we would really at all enter into the secret of the purposes of God, the Church of God.

Now I am going to ask you one and all to be High Churchmen. High Churchwomen, that is to say, to put the Church of God in its right place as the Body of Christ, the Bride of Christ, the Temple of the living God. When you think of those words as seriously intended, as corresponding to realities in the mind of God, how are you lifted up above the world and earthly things and carried into His presence, Who of His wonderful love has determined to present the Church to Himself as His own Bride "without spot or wrinkle or any or such thing," filled with the Spirit of God, glorious with eternal glory. How strange it is that this truth of the real character of the Church of God has to be again and again insisted upon, proclaimed and urged upon the hearts and consciences of men and women. Why? Because there is the constant tendency to confuse the Church of God, with the Churches which are the handmaids of the Church of God, bridesmaids, as it were, of the one true bride, which serve its work and purposes, which in their own way and to the best of their powers try to subserve and minister to the Church of God. But they are not the Church of God. How strange it is that these two should be, as they so frequently are, confused in the minds of men and women. I would pray you most earnestly to keep these things clear and distinct, and not to be ashamed of confessing the distinction.

We are sometimes spoken of as people who do not believe in the Church just because we do believe in the Church, because we believe it to be the spiritual Body of Christ, because we believe in its eternal spiritual reality; and if any one says to you that you are not a true Churchman or Churchwoman because you do not call either the Church of Rome or the Church of England or any other Church the Church of Christ, do not for a moment lower your head or be ashamed as though you were speaking of anything that was not an eternal truth. The two are not as distinct from one another as they can be, and keep them plainly distinct in your own minds and before the minds of other people.

We acknowledge thankfully that at this time one of the great religious facts of the present day is the tendency towards reunion in the Churches. We rejoice it should be so. We are thankful for the great reunion accomplished in Scotland, and to know of the progress towards reunion among the Methodist Churches. We are thankful for all that is happening in the Churches overseas, where inevitably the tendency must be to ignore those historical facts that have produced our divisions, and to draw all Christian people together into one body as far as possible to confront the forces of Heathendom. For all these things, and for the influence which they will have upon Christian religion throughout the world, we connot be too thankful or too grateful to God. These are matters in which we rejoice profoundly. But they are not creating, they are not establishing, the unity of the Church of God. That exists and cannot be established by any human agency.

There is one power which is the great obstacle to all unity, one great power that stands in the way of recognition of the true Church of Christ, and that is the power of the Church of Rome. There you have the organisation which sets itself up to be the Church of Christ, the Body of Christ, to the exclusion of all others; which says to all Christian people, "Do you wish to be within the Church? Then you must be subject to the Pope and make your confession of submission to him" Make no mistake about it, the dangers of the Church of Rome do not arise from these, its exorbitant pretensions. The dangers of the Church of Rome arise from a very different source; they arise from its attractions which it offers to many spiritually-minded people, to the devout, to those who desire to spend time in prayer and to feel themselves lifted up in their prayers and to rise to devotional heights. The Church of Rome presents all the machinery that has been worked out in ages for producing devotional emotion, machinery borrowed, some of it, from Heathenism itself, tested and tried by experience of centuries and with all the pomp and ceremony that the human heart can devise. It offers to those who seek devotion before God opportunities and incitements and encouragements and allurements that are naturally attractive. In the same way it has its attraction for those who seek direction, who feel themselves helpless, lost, desiring guidance, who wish to have their consciences clear of guilt, who wish to be directed how to overcome their sins. To them the Church of Rome offers guidance from the cradle to the grave, and promises to take over the whole care of their souls. "Put yourselves into our hands and we will see you safely through, safely through this world, safely through purgatory and safely into Heaven."

Again, to those who feel that the Church of God should be the great power, and should be in fact the Kingdom of God in the world, the Church of Rome offers its temporal power, its claim to rule kings and princes and to sit in dominion over all. These things very naturally attract certain classes of minds, and as long as such minds exist, so long the Church of Rome will have its attractive

power and will be a source of danger. If we really believe that no human organisation whatever has any right to call itself in fact the Church of God, if we believe in the Church, we must reject the claims of the Church of Rome. Above all, we must at the present time feel with deep humiliation the throwing over of so many principles of the Church of England in the Malines Conversations; feel with deep humiliation the assimilating of the external work of our Church to the worship of the Church of Rome. The attitude towards Rome is at the back of all this matter of Prayer Book Revision, as though we had to go in submission and be forgiven for the sin of separation, and be restored into the place that we never should have left at all. I say these things are a humiliation to all those who really believe that the Church of Christ is something far greater than any human organisation, that it is indeed His own Body, His own Bride, His own Temple.

The great work of the World's Evangelical Alliance is to keep alive that truth, to insist upon it, and, what is more, to draw into close alliance and knit together all who are so minded, to deepen spiritual life. There was a great saying by Dr. Peak in his address the other day. He said there are a great many people who seem to be vaccinated against any profound religious experience by an insufficient inoculation. People who have a smattering of religion, a sort of bowing acquaintance with religion—these people are a great and sore difficulty, for they do not know the power of the Spirit; and our work as Evangelicals is to lead them into union with Him Who alone can convince them of sin, Who alone can point them to the all-sufficient Atonement of the Cross, Who alone can bring them into heart-union with the Saviour who died for them. Surely the World's Evangelical Alliance, insisting upon this great truth, proclaiming it and drawing together all who believe in it, is doing a great work, and not least of all when, at this time of crisis and danger, it is holding out its hand of fellowship to the Evangelical Churches throughout Europe in their hour of peril. Oh! how pitiful is the cry "If England gives way, if England ceases to be Protestant to the core, then Evangelicalism in Europe, humanly speaking, is lost!" Will not that cry rouse us, will it not make us feel that, God helping us, there shall be no effort spared on our part, no prayer neglected or withheld, no voice of warning passed over, if only by God's help we may be permitted in our day and generation to do something towards keeping alive that great truth which was brought out by the work of the Reformers throughout the world, and which is the legacy we have inherited from them!

Forgive the many imperfections of this speech and the poverty of what I have tried to say. My heart is on fire, my desires are great, but they are overwhelming, so that I cannot give tongue to all that I would wish to say. But I do say this before I sit down. I do, with all my heart, thank the World's Evangelical Alliance, and thank its Secretary and Council for the way in which they have come to our assistance in this great and perilous time; and whatever happens, at all events, we shall know that they were with us and did their very best to help us, and that it was not through any fault of ours if the Cause should be lost. God grant that it may not be lost, God grant that the House of Commons may be led to repeat its decision of last December. (Applause.)

(The Resolution was carried unanimously).

Rev. J. CHALMERS LYON (Hon. Secretary).

Mr. Chairman, my Lord Bishop and Ladies and Gentlemen—I am very glad and thankful to be at this gathering. What cheers one is both the Report that has been presented and the spirit of this gathering, and that address to which we have listened from Bishop Knox. Are not we, in all our hearts, deeply thankful to God that he has been spared until this hour to be with us in this present struggle? We are thankful for our Bishop—we remember him years ago, and I say *our Bishop* because I am a Lancashire man, and, my lord, you have some acquaintance with Lancashire. Lancashire will not forget the days that were spent upon Blackpool sands, when those great Evangelistic services were held under the leadership of Bishop Knox, which reached thousands of people, the thousands of trippers who came to enjoy the sea breezes. There they found that the winds of God were blowing too, and they heard things there that will never be forgotten. The same spirit is with his lordship still; he is still seeking to uphold that same banner and to proclaim that "so great salvation."

While he was speaking of the Church of Rome I was thinking of an address that I heard the other day, one of the most remarkable to which I have ever listened in my life. The address was given by a young Christian Jewess, who told how she came to a knowledge of the Lord Jesus, and out of the bondage of Judaism. When she confessed her faith in Christ her father ordered her out of the house into the street. She was then a child, fourteen or fifteen years of age, and she has never seen her father or relatives from that day to this. That happened nine or ten years ago. When she went into the street that night she wandered about. It was raining, the hour was getting late, and she was cold and miserable. She was found by a nun who asked her what she was doing, and why she did not go home. She replied, "I cannot go home." "Then you had better come with me for shelter." "Are you a

Christian?" "Oh! Yes," said the nun. The nun took her along to a nunnery, and ultimately the girl herself became a nun, taking the full Orders, and she entered, I say unhesitatingly, into a bondage that was deeper and more terrible than anything that Judaism knows about. I am not speaking in language of exaggeration. Nothing was her own. Her hands were not her own. If a little child in the orphanage fell at her feet she did not dare to lift her up until she got permission of the Mother Superior. The bondage was absolute and complete. That is the spirit of the Church of Rome. I do not think that the people of our own land really understand the spirit of that Church. I myself did not, until a year or two back, in company with our Secretary, I paid a visit to Spain. Then one began to see what Romanism really is. There in that land the worship is not the worship of the Lord Jesus Christ. It is the worship of a goddess, it is the worship of the Virgin Mary. You heard one illustration this afternoon of the bigotry, the kind of thing that can happen still in that land, when a poor woman simply made the statement that the Virgin Mary had other children as well as the Lord Jesus. That was her opinion, an opinion in which she was probably correct. At any rate, she stated that, and she was condemned to two years' imprisonment. When I was in Spain I heard blasphemy in the street of a violent order, but there was no thought of imprisoning a person for mere blasphemy, for cursing God, Father, Son and Holy Ghost. But when that statement about the Virgin Mary is made by a poor Protestant woman, a Christian woman, she is imprisoned, and is imprisoned to this hour. These things we ought to know. And that is why the World's Evangelical Alliance has taken its stand with Evangelicals in common throughout this country, Evangelicals of the Church of England and the Free Churches, in opposing a measure which we feel to be compromising the Protestant position and casting down one of the bulwarks that was raised at the Reformation, in order that Rome might never again lay her hand upon the religious liberties of our land and people.

I want this meeting to close with a sentence from God's own Word. There is a verse that has been in my mind very much in recent days, 2 Cor., iii., 5: "*Our sufficiency is of God.*" We are thankful as an Alliance to be able to present in the Annual Report a satisfactory financial statement. But we are under no delusions. Our sufficiency is of God. These are difficult times in which we are living. Things are not easy in Christian work to-day. There are such multitudes of those to whom his lordship made reference when he quoted from Dr. Peak that capital sentence so pitifully expressive of the religious state of multitudes in our land to-day. They have just got a little tincture of religion, they have never had any great spiritual experience, their hearts are not on fire for God. In the churches such coldness, such deadness, such formality, such want of heart very often in our services from week to week! There is a lack of something. We are needing the quickening breath of the Spirit of God. That is what we are longing to see. A revival in this land is long overdue. The majority of people to-day have never experienced anything like the great revival that swept through this country in the days of Moody. Older folks remember it, but young people have never been through such an experience. That is a great loss, and we are longing to see a quickening, a rise of the tide in all the Churches. We need it. Is it possible? We need a baptism of the Holy Ghost. That is just what we are needing. Our sufficiency is of God. and we look to Him and pray that this *time of crisis* to which God has allowed us to come may be likewise a *time of revival*. Is not that often the case in the history of the Church?

Let me give you one single instance and I am done—a simple concrete illustration of what I mean. I was reading the life of Christina Forsyth, who did work comparable to the work done by Mary Slessor, although Mary Slessor's name is better known. Christina Forsyth lived for years as one of the loneliest missionaries in the world among people who were just the very scum and refuse of African savagery and cannibalism. The sin and degradation that she saw about her every day could never be put into print. But by her life and teaching of Jesus, God worked in the hearts of those degraded people and began a wonderful work. Schools were built under her direction, a church was built, and for years the work went on. Numbers had been converted to God. Then there came a time of flatness -nothing seemed to move—a time of spiritual deadness, spiritual satisfaction when they had no right to be satisfied. The roof of the church, a thatch roof, had decayed and needed to be replaced, and Christina Forsyth got men and women to work. They cleared off the old thatch and gathered together new grass and thatched the roof again, and so the work was completed. The old rotten thatch was set on fire to be destroyed, and unfortunately the wind arose just when the fire was at its height and carried one of the sparks to the new thatch, and in a few moments the whole place was blazing, and the work of weeks and months destroyed, and the church was utterly burnt to the ground. She said, "There's nothing for it; we must just begin again," and they began again. That time of crisis when they were all shaken out of themselves, and out of the ruts, was one of the richest times of blessing that that church ever knew. A time of revival and quickening began. Who knows whether God in His wisdom has not just led us up to this present time of crisis in order to bless us in ways beyond the expectation of any of us? God grant it.

Canon Foster Pegg offered the closing Prayer and Bishop Knox pronounced the Benediction.

EVENING MEETING

The Rt. Hon. SIR DONALD MACLEAN, K.B.E., LL.D., Presiding.

Ladies and Gentlemen,—We have all listened with great interest and pleasure to the very encouraging Report which the excellent Secretary, Mr. Martyn Gooch, has given of the year's work; and I am certain that we all desire to record on every possible occasion our deep appreciation of the zeal, the ability and the energy which the General Secretary devotes to his responsible duties. He spoke with a cheerfulness regarding finance, which, I am bound to say, is a refreshing experience at meetings of this kind. I would venture one comment on it, and in the presence of so able and accomplished an accountant as our auditor, Mr. Sully, I do it with a little hesitation. But I say this—that if I attended the meeting next year of this Alliance, or the meeting of any subsequent year, and I heard that instead of there being a credit balance there was a large deficit, I should not be at all alarmed if in the Annual Report there was displayed to my reasonable satisfaction evidence that the work was widely extended. All organisations which are doing public work and receive over a period of years obvious public approval, are entitled to draw upon their capital asset, namely, that of public goodwill, and go forward with their work in fresh confidence that the public will support them.

I am very glad indeed to bear my testimony—after reading the Report, as I have done, and perusing as a business man ought the Balance Sheet—and to say how entirely satisfied I am with the way in which the money not only has come in, but with the way in which the money has been spent in going out. I am sure that anybody who is accustomed to study the income and expenditure of organisations of this kind will find none more efficiently and economically managed than is the World's Evangelical Alliance.

Just a word or two about the work of the Alliance itself. It is the *World's* Evangelical Alliance. Some time ago, reckoned in three or four months, I was talking to a musician of international fame and practice. He has held his concerts in different parts of the world, and always created enthusiasm for his various performances. I asked him this question: "Do you find any difference between your audiences after the War as distinguished from before the War?" He gave me a very interesting answer. "Yes," said he, "a great difference. I find that audiences in the different countries to whom I play, with one or two exceptions, prefer the national standard, and not the lofty international standard, of art which they asked for in pre-war days. Their outlook has become almost parochial even in music." That is a very interesting answer, and its implications, political and social, are, of course, of very deep interest.

I thought that that might apply to the main object for which we are associated here to-night. The religion of our Lord Jesus Christ, if it is merely parochial in its application, and not international in its outlook, falls immeasurably short of the intention and desire of our Father in heaven. It is a world-task to which we are called to devote our efforts, and you see here on this very platform to-night men who are working and are here just for a brief interlude in their great labours, though that interlude is very often broken into by arduous work—men from Japan, from Africa, from Argentina; and your meeting this afternoon showed even a larger circle of international interests. I speak as a public man with some acquaintance with politics, I speak with some knowledge, I suppose, of public affairs, and the great effort which all publicists are making is to reach out to some practicable measure of international concord and agreement. Sometimes I listen to speeches, and sometimes to my own speeches. It is very difficult, and not a very healthy occupation, to be critical of oneself. But I often feel that if we only realised that there is a simple, effective cure which would lessen the work of Governments to cure social evils and bring about a happier and better world, and the work of those great Assemblies for the interchange of goodwill—I feel that if we could only get the application of the Gospel of our Lord Jesus Christ in the hearts of men and women all the world over, what a sweeping and vast change would be accomplished. In this connection the first two statements in the Basis of the World's Evangelical Alliance come to my mind. They are these: "The Divine Inspiration, Authority and Sufficiency of the Holy Scriptures"; and secondly, "The Right and Duty of Private Judgment in the interpretation of the Scriptures." And my last word is this. Great as may be the uses of vast organisations of believers in all forms of the Christian Faith; splendid as are the results which come from the practical accomplishment of some of the aspirations of social reformers; there is nothing—I say this deliberately after long experience now in public life—there is nothing which comes up to, or ever will approach in vital importance, this: the regeneration of the individual soul through the merits of our Lord Jesus Christ. (Applause.)

THE CHAIRMAN having moved the same Resolution as was unanimously carried at the afternoon meeting called upon Dr. Ewing to second it.

Rev. J. W. EWING, M.A., B.D.

(President of Metropolitan Free Church Council).

Sir Donald Maclean, my Lord Bishop and Christian friends,—I count it a very real privilege this evening to second the Resolution, and thereby to give support to the work of the World's Evangelical Alliance. It has been my honour for about 1½ years to be a member of the Executive of the Alliance, and I have been deeply impressed with all that I have seen and heard in the executive. I have come to realise afresh the value of the work which is being done by the Chairman of the executive, the Honorary Secretaries, and especially by our General Secretary, Mr. Martyn Gooch, to whom our Chairman has paid a very well-deserved tribute.

But while I have realised the services rendered to this cause by individual workers, I have come to see, as I did not see before, how wide-spread is the influence of the Evangelical Alliance as a whole, how far into the earth its messages are going, and how deeply into the life of man its power is going. It is well that we should sometimes, as to-night, ask ourselves what it is that the Evangelical Alliance stands for. Wordsworth has told us that the meanest flower that ever grew can give rise to thoughts that often lie too deep for tears; and if a little flower of the field or garden can suggest to a reflective mind thoughts so deep and tender, what are thoughts awakened in us as we review the work of an Alliance like this, which for eighty years has been carrying on this work and exercising its influence?

The first thing that this Alliance stands for, as I realise and realise more and more as days go by, is the Evangelical Truth upon which our hopes depend. We think of the great doctrines which centre in the Cross of the Lord Jesus Christ. There are many people to-day who regard the word *Evangelical* as something out-of-date, and hold that the particular view of thought and of life for which the Evangelical Alliance stands is something which scarcely applies to our thought and life to-day. It seems to me that this criticism arises from a very shallow view both of man and of human life. We have been told by a great scientific authority that in our country the modern man is not grieving over his sins. Probably that is a true statement. There seems to have come about a certain benumbing of conscience among multitudes of men and women. Instead of occupying themselves with the deeper things of life and the greater objectives for which they are called to labour, they are giving themselves up in the hours of recreation to the excitement of the greyhound race, or the jazz dance, or the theatrical performance. But while men and women may for a time refuse to listen to the voice that speaks out of the soul, and which gives its witness to the Divine command and call, the great facts remain to which this Alliance has all through its history borne testimony. The Holy Ghost has made His universe, as Dr. Parker once said, according to the principles of righteousness, so that every wall that is not plumb straight must come down. And God has given to us in conscience a witness to what He requires of man. There remains, too, the sinful heart of man, man who has disobeyed the voice that speaks from heaven, the voice that speaks out of his heart. There remains the need of One Who shall bear our sins and take them away for ever, and make us to be at one with God. There remains the greatness of the Cross on which the World's Redeemer hung and on which the Atonement was made for human sin. If these great facts no longer obtained, what should we do, if there were no cleansing Fountain in which sin could be put away, if there were no great Redeemer Who could make us at one with our Creator, where would be our hope, where would be our peace? Men and women are often careless of the deep things which the Alliance represents potentially while they are well and prosperous; but when trouble comes, and the shadows fall, and the end of their earthly life approaches, and the mystery of the great eternity is realised, then men need a Saviour on Whom to rest, a Cross to which to flee, a Fountain opened for sin and uncleanness in which they can wash and be made pure. There will surely come in our day, as there has often come in the past, an awakening of conscience, a revival of spiritual sense, a return to the Cross.

In our Annual Report, as you will find when it comes into your hands, there is a quoted word of our Prime Minister, Mr. Baldwin. He wrote that in his judgment the world had become more irreligious to-day than it has been at any time during the Christian era. When I read those words I was reminded of words of Bishop Butler two hundred years ago, in the preface of his "Analogy of Religion," when he wrote that in England it seemed as if Christianity had less power and acceptance than in any neighbouring country, as though it were discovered to be fictitious and no longer a subject even of discussion. And yet scarcely had Butler's words gone forth to the world when there came Wesley and Whitefield and the great spiritual awakening which resultrd from their preaching of the old Gospel of the Cross in the power of the Holy Ghost. Through the witness of those men God awakened the soul of England, and brought to us a spiritual revival out of which the modern Missionary movement and many of our great social reforms took their origin. Surely to-day we may believe that once again the heart of man will realise its need of God; and in the hour when conscience cries for peace, and the soul yearns for union with Heaven, the message of the Gospel telling of redeeming love and of the grace that can transform hearts, will be the sweetest music that man can hear or

lip can form. That is the first witness for which I think the Evangelical Alliance stands to-day—the witness to Evangelical truth.

The second is one which springs out of it—the witness to Christian unity, to which our General Secretary has made telling allusion already. Those who are redeemed by Christ and renewed in heart by the Spirit of God are made to be one. We rejoice in a fellowship which is deeper than anything the world knows in any form of association which man adopt. There are associations for political and economic, for industrial and artistic, for scientific ends, all having their value in their own spheres; but the deepest fellowship is that of hearts made one in Jesus Christ, hearts that are one with God and therefore one with each other. There is a certain unity which exists between all men. I learned this lesson in a very surprising way in the little country of Palestine. I was with a Party of ten travelling through that land, and one day we rode our horses from Jerusalem to Jericho, passing along the historic road which Our Lord has made familiar to us. We had a Bedouin as our escort and guide and guardian, but he did not speak our language, as we did not speak his. At the evening hour I went and sat by the spring whose waters were healed, as we believe, by the throwing in of salt by the prophet Elisha. At that spring I took out a little portable filter. We carried filters with us in the knowledge that the water was then impure. The Bedouin escort who had been with us throughout the day saw my filter, and came to sit by my side under the stars to see what I was going to do. I tested my filter, and then he held out his hand to examine it. When he had done so we put it down and sat side by side. I wish I had been able to speak to him in his own language of some deeper things, the things of God. I only knew one word that he was likely to know, the word for God, and so I pointed to the stars shining brilliantly overhead, and said to him, "Allah," suggesting that God had made them and us. He looked up and thought for a moment, and then, showing that he knew one word of English, he held out his hand and gripped mine and said, "Brothers." That poor Bedouin heart realised that if God was God and we were His creatures, then there was a sense in which we were brothers. But we who meet this evening on the platform of Christian faith rejoice that the brotherhood of man is deepened and made an intenser thing to those who are born of the Spirit of God and who share the privilege of calling God our Father in Heaven. In a deeper sense we are one as brothers.

Alas, for the rivalries of Christian denominations, for the jealousies of Christian men and women! How little these things seem when we think of them beneath the Cross, and when we remember what Christ has done, Who loved us and gave Himself for us. Brothers sometimes fall out, and Christ has given us a more intimate symbol than even that of the family. Has He not told us that He is the Vine, and we the branches, thereby suggesting to us the unity of life—that we form one living reality in Christ, that just as the root and the trunk and the branches and the leaves and the fruit of the vine are all one because of an infusing life within the whole, so those who are one with Christ are possessed of that common life which Christ by His indwelling imparts to the Christian soul? We are one as the vine and its branches are one, we are one as members of the Body of Christ, our Head. The Evangelical Alliance lays its continual emphasis upon this unity of believers of all Churches and all denominations who are united with Christ.

There is a third thing for which this Alliance stands. Again, that springs out of the other two. I mean witness to the right of spiritual freedom. If indeed we are one in Christ Who redeemed us at the Cross, then brother will not seek to coerce brother in the exercise of conscience and thought. We claim freedom to follow the leading of the Spirit of God, and to interpret the Word which God has given to us, acting out that which conscience dictates. I went last Thursday with a company of friends to Bedford (Elstow) where we recalled the story of the immortal dreamer. We stood on the site of the cottage where Bunyan lived. We thought of him in prison and his distress while there about his children, especially blind Mary; we realised how Bunyan spent twelve golden years of his manhood in that prison for conscience' sake. When we thought of Bunyan we thought of many another who on the scaffold or at the stake had borne their witness to Christ and conscience.

I thank God that for eighty years the Evangelical Alliance has been the advocate of Christian liberty and spiritual freedom, that it has made its protest in order to stop persecution in any land where men and women are suffering for the sake of Jesus Christ. There is still need for this great work on behalf of freedom. We think of Spain, to which our attention has been called, and Malta, in each of which lands the Roman Catholic Church resolutely denies the right of the spiritual liberty of which I am speaking. We think of Rumania, where under the influence of the Greek Orthodox Church our Protestant fellow-believers have suffered much in recent years. We think of the great land of Russia, where the Government sets itself to fight not against one Church, but against the Church of Christ. I read in *The Times* newspaper of a little company of nuns who have started a college farm, and the enemy at once inferred that the farm was only a cloak for the spread of religious influence. But those workers are praying more than ever, praying when they sow the seed, praying when they reap the harvest, praying at all times. That is a witness to those who are trying to stamp out the Christian faith and sap the Christian foundation in that land. But those suffering nuns, persecuted and threatened, are doing what it behoves

us all to do—having recourse to the great God Who hears and answers prayer.

I rejoice that the Evangelical Alliance has always made a call to prayer one of the features of its annual service. We need to pray that God will deliver the oppressed and break down the indifference of those who forget Him, that God will quicken the life of Christian souls and draw them into a unity which shall be true and abiding. God give us more of the power of the Holy Spirit and of unction from on high, and of spiritual tenderness and compassion to preach the glorious Gospel, until we have reached those indifferent to it and carried the word of the Lord with energy and conviction into the remotest parts of the earth. I feel that the Evangelical Alliance is lighting a pathway of spiritual advance, and its principles are lamps that show the way. The Gospel of Jesus Christ the hope of a sinful race; Christian unity the badge of the disciples of Christ; spiritual freedom the heritage and glory of the man who is led by the Divine Spirit—these are the great principles of our movement, and they have but one source, for these lamps of truth are but rays of the central glory of the Eternal Love which has redeemed, and has sanctified, and will perfect the Church of Christ.

The Resolution was unanimously carried.

Mr. GEORGE BRAITHWAITE (of Tokio, Japan).

I would say, thank God for the World's Evangelical Alliance that stands four-square on the truth of the Bible. "Heaven and earth shall pass away; but the Word of God endureth for ever." Some time ago one of our able Japanese evangelists was speaking to a meeting of missionaries, and he said: "If there are any of you here who do not believe the Bible, I beg of you to go home and not stay here and corrupt the Japanese Church." It is wonderful really how the Bible has triumphed in many cases in Japan. The first verse of the first chapter of the book of Genesis has been used of God to lead many Japanese to Himself. "In the beginning God created the heaven and the earth." Well, if God created the heaven and the earth, He made me, and if He created the heaven and the earth and made me, I do not belong to myself; these hands are not mine, these ears are not mine, this air that I breathe is not mine, the food that I eat is not mine—it has all been given me by God. The Japanese are a very polite people, and when I have spoken to Japanese about that verse, they would say, "Just think of it; I am worse than cats and dogs! They know their masters, but I have been using these things which God has given and made, and have never once said, 'Thank you.' Even cocks and hens, when they drink, lift their heads up as much as to say, 'Thank you for that nice water,' and I have never once said that." That is just one case.

The book of Joshua was used to lead a number of Japanese officers and soldiers to Christ. One of them looked at it, and he was amazed at the strategy shown in that book. He recommended it to his brother officers, and they read it. "Why!" they said, "this far surpasses any human strategy." That led them to read other parts of the Bible.

Some five years ago God spoke to Japan and, I believe, to all the world in a most remarkable way by that terrific earthquake that came. The city of Yokohama went down in about five seconds, and when we went some time afterwards and looked for this city, there were skeletons of only about three buildings standing. The whole city was wiped out. In the the biggest hall in Yokohama there were over 500 people killed; not a soul escaped. In Tokio the business part of the city went. In one part of Tokio the police recommended the people to go to an open enclosure, and 50,000 people flocked into that enclosure, taking their motor cars, bicycles and handcarts. I saw the remains of a thousand motor cars there. That place was surrounded by a high iron fence. But after that violent shock of earthquake, within a quarter to half an hour, fires started because inflammable things had dropped on stoves, and there had been fires for cooking—fires started and these caused a tremendous wind to rise, and that wind blew flaming pieces of timber and red-hot sheets of iron roofing over that enclosure and dropped them down among those 50,000 people. We know that there were at least three Christians there. They were not preachers, they were members of the Christian Police Mission. One of them, seeing what was happening, began preaching to the people, telling them of the Gospel of the Lord Jesus Christ and the way of salvation through Him. At first there was some opposition, but in a little while people crowded round, and he went on, literally not thinking of himself at all. He went on preaching until he dropped and died there in that fire. Then his brother took up the story, and his brother and mother were among the very few who got away with their lives from that terrible place. Those three people came from a village away in the north of Japan that had been desperately opposed to Christianity, and, I suppose, if that man had got back there when he was alive, it would have been almost as much as his life was worth. But when those villagers heard of what he had done, their attitude changed, and it opened that place to the Gospel. We heard of at least three others who, as soon as they had got away from that enclosure, went and got Bibles and Testaments for themselves. It is

wonderful how that earthquake and the fires that followed opened the hearts of the people to the Gospel. Japan is now open to it in a way in which it has never been opened to it before.

In January of last year I was over at a little meeting we had in Tokio, and they had asked me to take charge of one of the meetings of the Week of Prayer. I forget what the subject was, but I was speaking to the people, and suddenly I looked up and I saw several of them in tears. They had been so affected by the subject that they were crying. At one of those meetings of the Week of Prayer they said: "We are having such a time—why should we stop? We will join up with the 5 o'clock prayer meeting that we have each morning before we go to work." So they went on all night!

We are very thankful indeed for the work of the World's Evangelical Alliance, because, for one thing, it unites the people. It unites them in prayer, and other ways. Otherwise they would not naturally unite. They are very different in their feelings towards each other, but the Gospel of the Lord Jesus Christ is a bond of union that is tremendously strong, and those who believe in the Lord Jesus Christ can be one and unite firmly, irrespective of race, or colour, or ways of thinking. . . .

My work for practically most of the time I have been in Japan has been to provide Christian books and tracts for the Japanese. It has been officially stated that 99 per cent. of the children of school age in Japan actually attend school. That is a very large percentage, and so we have tremendous opportunities there for the Gospel in its printed form to go out right over the whole country. There is another thing that it is important to remember in connection with Japanese work, and that is, that the Japanese are such a moving people. One-third of them are said to remove to some other house every year. Some years ago I had a little Bible class in Yokohama. I went away for seven or eight months, and when I got back I met a young man who had been a member of that class, and I said to him, "Would not it be good to start that class again?" "Yes, I think it would. But what about the members?" "Where is So-and-So?" "Oh, he has gone away." "Where is So-and-So?" "He is in South America." "Where is So-and-So?" "He has gone to Australia." "Where is So-and-So?" "He has gone to Canada." Literally they were scattered to the ends of the earth. But if you have brought the Gospel to them they can take the Gospel with them wherever they go.

It has been our privilege to have charge of the work of translating the invitation to observe the Universal Week of Prayer and the daily topics for prayer into Japanese, and to print and circulate it. But that is not only for Japan; it is for the Japanese all over the world, and so we like to have that ready by the end of November in order to reach the Japanese in different parts of the world before the beginning of the next year. Our little shops in Yokohama and Tokio that we had for selling Christian books and circulating Christian tracts—every one of them was destroyed. They were all insured, but the Insurance Companies could not pay. Supposing that an earthquake had struck London, and the business part of London had been destroyed and reduced to ashes, the Insurance Companies would not be able to pay, the Life Insurance Companies could not pay. We did not know how ever we could start again, but owing to the mercy of God, and with the good hand of God upon us we were enabled to begin the work again. One old Japanese helper came to us and we told him we could not start again. He said, "This work must start again; it is necessary." Of course it is necessary. One book that we published recently was a concordance. I would like to tell you of the man who prepared that concordance. Some time ago he was working at a timber mill and a block of timber fell on his legs, and he has never walked since. He spends the whole of his time on a chair, and in that disabled condition he prepared the manuscript of the concordance.

It is splendid to see some of the Japanese Christians taking hold of the problems that come before them, and it is very encouraging to see different things that are happening. The Gospel of Christ is transforming Japan. There is absolute liberty there. Two copies of every book or tract we publish has to be sent to the Government before being put into circulation. The Japanese Government have power to stop or change them in any way they wish. They have never even suggested any change in our publications. At the time of the War they gave me special information as to where some of the particular warships were, in order to enable me to put Christian books and tracts on board those warships. That shows you how they feel. Some police came to certain members of the Church Missionary Society and said, "We hear that you are thinking of withdrawing. You must not withdraw; your work is absolutely necessary for the people." We are very thankful indeed for this.

I am very thankful to be privileged to be going back to Japan. We are thankful for some of the changes that the present Emperor has made. I would like to bespeak your prayers for the work out there, that the workers may be enabled to reap some of that harvest—the result of the sowing of many of those who are no longer with us, who have been called above. I would also ask you to pray for the Japanese Emperor that he may be strengthened and enabled really to rule his country wisely. The Japanese people are a peace-loving people. They do not wish to fight; they want to go forward in the way of peace and righteousness.

The Rt. Rev. BISHOP ALFRED SMITH, D.D.

(of Lagos, Nigeria)

Mr. Chairman, friends and fellow-workers,—I value the opportunity of standing here to-night after having been out in West Africa working there for 25 years. I want to give my testimony to the value of the call to prayer every year that is given to us by the Evangelical Alliance. We give the first week of our new year to special prayer, and I can assure you that our Christians in West Africa value that very highly. It is made the occasion of a united demonstration of unity between the different bodies we have out there. I do indeed value the opportunity we have, year by year, of gathering together on one united platform. As Chairman of the United Council of Missionary Societies of North Nigeria, I have had an opportunity of presiding over gatherings of missionaries of very different types. It is a passion with me that we should be united, for Africa has suffered terribly in the past because of disunion. One great reason for the advance of Islam in Africa was just the sentiment that comes out in a well-known hymn—it was because the Church in North Africa was

> "By schisms rent asunder,
> By heresies distressed."

If there had been an Evangelical Alliance in the early centuries the Church in North Africa would not have been wiped out by Mohammedanism. If that Church had translated the Bible into the language of the people and had really been Evangelical and missionary, it would not have gone down. Little by little the Mohammedan host went right across North Africa, and then the Moslem conqueror landed on the rock of Gibraltar and carried Mohammedanism into Europe. It was not until they had reached the gates of Vienna that the Mohammedan host was driven back. We realise that the Church in North Africa, the Church of Tertullian and Cyprian, went down because it was divided with heresy and schism. Therefore it is a great joy to me that we are gathered here under the auspices of an Alliance such as this, which makes us feel that we are one in Christ. I feel that unless we have gatherings of this type we shall never express our unity in Christ.

The work of furthering the translation of the Bible, giving people the Bible in their own tongue, is a great and invaluable asset, one of those things round which we can gather. If all our Societies did their utmost to get the Bible translated into the languages of the world, we should be better prepared against the inroad of Modernism, or Rome, or whatever it may be. If people are well grounded in the Scriptures and strengthened by the Spirit of unity, they won't give way when these inroads come.

Let me tell you how on one occasion I illustrated what is meant by this Spirit of Unity. Some time ago I had sent out invitations to a service I was going to hold. One man wrote back and said, "I cannot come to your meeting to-morrow. I'm not much of a Christian; in fact, I am not a Christian at all. I'm not able to come." I had a talk with that man. I got at him in this sort of way. He knew a great deal about motor cars. His mind was set against Christianity for different reasons. First, he said, "Jesus Christ was a Jew, and I cannot follow Him." Next, "I cannot understand why you have all your divisions in the Christian Churches." "Now," I said, "let us have a brief talk about it. You know something about motor cars. What is it that runs through all motor cars? Is not it the principle of internal combustion?" "Yes." "You grumble at our churches and tell us that we are full of divisions. But underneath them all there is one Saviour, one Bible, one great God and Father of us all. And in your cars you have got one principle, that of internal combustion, and one power running through them and so you have unity in that form. I was able to show him, by using as an illustration work to which he was most accustomed, and about which he knew more than I did—I showed him that we have got one great principle running through our Churches. We have got our Bible, our Lord Jesus Christ, and the Spirit of unity. While we can gather under the auspices of such an Alliance as this, then, thank God, we are able to go forward with a united front.

I give my testimony at the close of your gathering. I desire to thank you for that call to prayer, for the opportunity you give us of standing shoulder to shoulder, one might say with all reverence, knee to knee, in prayer. On the Mount of Olives there were represented more than fifty races from the different churches of the world. Those men who gathered there—white, black, yellow, brown—were asked one after the other on different occasions to offer prayer in their own tongue. One by one they offered their prayer, and all present were humbled under it. Although those who listened did not know what was said by one and another, they entered into the spirit of the prayer. I think that gathering on the Mount of Olives is a demonstration to us of that spirit of unity which we ourselves must demonstrate on every possible occasion.

We used to talk about the Catholic Apostolic Reformed Protestant Church—C.A.R.P. Gradually the "P" goes, for there are people who do not want a Protestant Church. Little by little, people do not want a Reformed Church, and so the "R" has got to be scrapped. There are

even some people who want to drop the word "Apostolic," and in time the "A" goes, and we are left with a Catholic Church. Unless we are prepared, under the auspices of the Evangelical Alliance, to give our testimony to the unity that comes from the working of the Holy Spirit, from our loyalty to the Word of God, and from our co-operation in missionary service overseas, I am afraid that, little by little, we shall find the different marks of our Church drop out.

I do thank God with all my heart that we have an opportunity here to-night to give our testimony to the value of this Alliance, and to say how we do value its work and influence especially the Universal Week of Prayer. We do greatly value that opportunity of showing our unity in our Lord Jesus Christ and our desire to carry out His holy will.

But let us remember one thing. I cannot help noticing, wherever I go on furlough, that there are so many people at home who have got one particular cause at heart. They say, "I have got the cause of the kingdom at heart." That is shown in this particular, or in that. With some it is Temperance, with some Foreign Missions, with others something else. But do not put the cause of the kingdom first. Put the King first. If you will join together in love and loyalty to the Lord Jesus Christ as King, if you will answer your own prayer, "Thy kingdom come," and enthrone Christ in your hearts, then the cause of the kingdom, and unity in the furtherance of that cause, will stand out, and we shall be able to work shoulder to shoulder and heart to heart in this cause that we love so much. Let us gather in that common love and loyalty to our Lord Jesus Christ, and let us demonstrate it on every possible occasion, in order that the cause so near to our hearts may go forward. Let us put first things first, and above all our Lord Jesus Christ first, showing to the world that an alliance with Him has the pre-eminence in our lives as well as in our work. I give my testimony here to the value of this World's Evangelical Alliance, and I desire to acknowledge here our loyalty and love and allegiance to our common Lord Jesus Christ, and may His kingdom come in our hearts and in our lives and throughout this great world which our God has made.

The Rev. Adam Podin offered an earnest closing Prayer, and Bishop Smith pronounced the Benediction.

Membership

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members or others who have supported its home and foreign work. This loss can only be reinstated as new Members and supporters are introduced.

Legacies

The work of the World's Evangelical Alliance at home and abroad is now of so important a character, and the need for legacies so urgent, that it is hoped many will make provision in their Wills for the carrying on of their interest in the work by making provision in their Wills for a Bequest to the Alliance. Care should be taken in regard to correct description of the Alliance—"*The World's Evangelical Alliance (British Organisation).*" The following form may be utilised:—

Proper Form of a Benefaction to the Alliance by Will

Form of a Bequest of a Common Legacy

I give and bequeath to the Treasurer for the time being of the World's Evangelical Alliance (British Organisation) the sum of Pounds free of duty *for the general purposes of the said Alliance, such sum and the duty thereon to be paid within* calendar *months next after my death. And I declare that the receipt of the Treasurer for the time being of the said Alliance shall be an effectual discharge for the said Legacy.*

(The Form must be duly signed and in the presence of two witnesses, who must each add their signature in the presence of each other).

Spain and Religious Equality

THE Spanish National Assembly has before it in Madrid the Changes advocated by the Directory in the Penal Code which deals with Crimes and Offences against Religion. It is prefaced with the remark "This modification which the project of the Code introduces is consequence of the fact that the Penal Code now in force was promulgated in 1870 and the Constitution of 1869 which was then in being established Liberty of worship, whereas the Constitution of 1876 recognises as the Religion of the State The Roman Catholic and Apostolic Religion and establishes only tolerance of other worships."

It is well to see how the proposed Code differentiates between offences against Roman Catholicism and offences against tolerated Religions. It is laid down that those who violently disturb the religious services of the Roman Church are subject to a penalty of from six months to six years' imprisonment with a fine from £60 to £200, whereas those who under similar conditions disturb a non-Roman Catholic service will be subject to imprisonment of from two months and a day to six months. The minimum penalty for disturbing a Roman Catholic service is the maximum for interfering with Protestant worship. And this is a reform of the existing law which punishes equally with a penalty of six years and a day to ten years' imprisonment.

It is laid down that any one who deliberately brings into contempt by word or writing the Roman Catholic Religion publicly outraging its dogmas, rites and ceremonies will be punished with imprisonment from two months and a day to two years, if the offence takes place in the Churches or in connexion with acts of worship, and with imprisonment of from two months and a day to six months if it is committed under other circumstances. Then we come upon a proposal which has a direct bearing upon Evangelical work "who ever practises outside the place devoted to worship which is not Roman Catholic, ceremonies or public manifestations that are proper to them will incur the penalty of six to twelve years' imprisoment. For purposes of this article the cemeteries of the dissenting bodies will be considered as places devoted to their worship." It is laid down that whoever makes public ridicule of any religion that has adherents in Spain will be punished by a fine of £40 to £200. And it is also prescribed that any one convicted of making ridiculous the Roman Religion will, in addition to the penalty, be adjudged prevented from undertaking any educational post paid by public funds for a period of from ten to twenty years.

Here is another instance of discrimination "whoever ill-treats by deed a minister of the Roman Catholic religion when he is discharging the offices of his ministry will be subject to an imprisonment from six months to six years. Whoever in similar circumstances offends by word or gestures will be punished with three months to two years' imprisonment." When offences against ministers of Evangelical Churches similar to those mentioned in the first case the penalty is from three months to two years' imprisonment and in the second from two months and a day to six months' imprisonment.

We have quoted enough to prove that Spain proposes to differentiate between the offenders against the Religion of the State and those who commit offences against Evangelical Religion. As we have mentioned the existing law treats all alike and although the penalties are severe they are not made harder against one class of offenders. It is a plausible argument that since the Constitution was altered in 1876 the law should show that it observes the difference between the Religion of the State and that of Evangelical Christians. For fifty-two years no such distinction has been made. Judges have administered the code with discrimination against Evangelicals, but the Supreme Court in recent years before the coming of the Directory was accustomed to look upon both classes of offenders on the same level.

Now everything is changed and the privileged position of Romanism is made plain to all Spaniards. It is part of the policy to make harder the lot of Evangelical Christians and to prove to them that they must pay for their rashness in following their conscience by leaving the Church of Rome.

And this takes place in Western Europe in the second quarter of the Twentieth Century. Other Nations it may be said have no right or authority to interfere with the internal affairs of the Spanish Kingdom. This is true, but there are more ways of showing intolerance to the tolerated than by violent measures against them. The whole tendency of the Spanish legislation and administration now under discussion or in practice, is to make the position of the Evangelicals as uncomfortable as it can be and the restriction of all Evangelical worship to regular and acknowledged meeting places will make the work of Evangelicals extremely difficult. We remember that in a work lately published with the approval of his superiors a Roman Catholic English writer says "There has been, in Catholic Nations, a definite alliance between the secular and the spiritual power . . . . You cannot bind over the Catholic Church, as the price of your adhesion to her doctrines, to waive all right of invoking the secular arm in defence of her own principles . . . . A body of catholic patriots entrusted with the Government of a Catholic State, will not shrink from repressive measures in order to perpetuate the secure domination of Catholic principles among their fellow countrymen." We have these conditions existing in Spain to-day—The administration of the law is on lines that press hard on the adherents of tolerated Evangelicalism. And now we find in the new Penal Code a striking contrast between the penalties imposed on Roman Catholic and Protestant evildoers when offences against religion are concerned. And in that land with its many open air religious Functions, Protestants are often placed in very awkward predicaments, whereas the law as proposed will prevent any Roman Catholic being so exposed. No wonder that a secular paper in Madrid should feel compelled to write—and strange to say the Censor has permitted the publication of the paragraph "The chief defects we meet are the unequal treatment given to different beliefs, as if all do not merit equal respect when they are sincerely professed, and the ample judicial discretion always arbitrary, but more in this than in any other case; for the most upright judges are able involuntarily to commit great injustices and to be partial, if they are victims of any religious fanaticism." We are inclined to think that the publication of this paragraph was a calculated indiscretion of a censor who wished the Church of Rome to know that the Government adopted its point of view. The whole business sheds light on the way in which the Spanish authorities view their duty to those who differ from the teaching of the dominant Church.

The issue raised by these proposed changes will compel States that are attached to Religious Liberty to ask the League of Nations to apply its principles to Spain which is the one country in Western Europe that does not constitutionally enjoy Religious Liberty. The return of Spain to the League will make such a step possible and we trust that there will not be wanting men strong enough to make the demand. It is a fact that internationally Rome to-day enjoys an influence through the chaos that has followed the war and her astuteness has taken full advantage of the opportunity. Spain is the one Nation that is still subject to the direct influence of Rome in her internal and external policy. Other nations may yield to it for opportunist reasons. Spain acts differently under the existing régime. For the present we can only watch carefully and when the attempt is made to enact the proposed changed Code, make representations for fair play to the minorities, who have suffered and are suffering for their fidelity to conscience.

T. J. P.

Reunion Notes.

The Prayer Book Crisis We have at heart two great ideals:—the preservation of the Faith of the Gospel and the manifestation of the Unity that has its basis in the common faith and common attitude of evangelical Christians. Without a common faith, unity is impossible. And all outward manifestations of unity must be based on a faith shared by all and an outlook in the same direction on the part of all who hold the Faith. Men cannot walk together unless they be agreed. Temperaments differ, but the objective faith must be the same for all who are fighting the battle for Truth and Righteousness. There may and cannot fail to be differences of emphasis on minor matters, but when essential truth is at stake then all who march together must be in heart one. A great turning point in the history of the Church and the World was the reformation movement. The Mediæval Church was supreme. It had rendered great services to humanity and for every service rendered it demanded its price in the submission of States to its control and the surrender of the individual conscience to its direction. A sacerdotal class had grown into a mighty system with the Pope as its keystone, and in every part of Western Christendom the Bishops and Priests exercised undisputed sway over the beliefs and actions of men. The duty of the laity was to submit to the demands of the Hierarchy and there was no appeal from its dictation. The Scriptures were forgotten the Mediatorship of Christ was supplanted by Saints and Priests and the whole religious system became one of Sacraments administered by the Priests. Without the Priests no valid Sacrament could be had, no true absolution obtained and no release from the penalties attached to sin in the world beyond the grave. At the very centre of all this elaborate system lay the sacrament of the Mass with the terrible miracle and mystery of Transubstantiation. The Reformation was a return to Scripture, the restoration of Our Lord as the one Mediator between God and Man and the conversion of the Mass and all it implied into the Holy Communion. In England the Book of Common Prayer took its definite form in 1552 and all subsequent changes were minor revisions of this book. We have had a return to Mediæval teaching in the National Church with emphasis on the sacerdotal character of the ministry, the restoration of the Mass and a declaration of a change in the sacramental Elements which implies all that is essential in the doctrine of Transubstantiation. To make a resting place for this teaching in the Devotions of the Church of England the Prayer Book has been revised and is now awaiting the final decision of Parliament before it becomes legal in the Church of England.

The Church of England and the Nation The institution that revised the Prayer Book is the Church Assembly which came into being in accordance with the Enabling Act. The whole machinery of the Church Assembly was contained in the Schedule of the Act which was the work of the voluntary Church Body that prepared it and sent it to Parliament. Parliament accepted this Constitution without changing one word and under that Constitution the Assembly has revised the Book. The Enabling Act definitely deprived Parliament of the Power of changing in any respect Measures sent to it by the Assembly, but preserved the right of accepting or rejecting any of these Measures. A "Yes or No" vote in both Houses is required before they can become law. All the Measures of the Assembly are framed on this understanding. The Assembly possesses the power delegated to it by Parliament and can only exercise these Powers effectively if Parliament approve the Measures they adopt. Until Parliament does this the Measures are only projects of Law and cannot legally be enforced. Parliament has rejected Measures sent up by the Assembly. The Revision of the Prayer Book is governed by a special procedure which gives the Bishops the

privilege of submitting to the Assembly the Measure that enacts the use of the Prayer Book and the Prayer Book itself without the Assembly having the power to alter it in its final form in any respect. In this respect the Assembly is subjected by the Schedule to the Enabling Act to the limitations imposed by Parliament. The House of Bishops is finally and definitely responsible for the Measure in its existing form and the Church Assembly has approved their proposals by large majorities—but the majority is 141 less than that which approved the 1927 Measure which was rejected on Dec. 15th by the House of Commons. Once again Parliament as representing the Nation in accordance with the conditions approved by the Church of England is to be asked to vote on the Prayer Book Measure. It is clear that by so doing it occupies a position deliberately given to it by the representatives of the Church of England. It has not changed in any respect the conditions accepted by the Church and it is of the first importance that it should be understood that the rights to be exercised by Parliament have been approved by the Church of England in representative Assemblies, and the constitutional Assembly that revised the Prayer Book was fully aware of the conditions under which it framed the Measure and accepted the Revised Book.

The Right of Parliament It is sufficient to quote the following paragraph from the Speech of the Archbishop of Canterbury to prove that Parliament has the legal and moral right to give an opinion on this subject. "We hear words which I think wild and even foolish, to the effect that this is not really a matter for Parliament, that the Church has spoken its own voice decidedly and that the duty of Parliament is to endorse what the Church has said. I dissent altogether from that view and dissociate myself from those statements. We are acting under what is known as the Enabling Act which as a Bill was introduced by me at this Table some eight years ago, and I took care in introducing it (and others who followed me took the same line) to point out that, though Parliament was, and I think most rightly, substituting a workable for an unworkable system of Church legislation, Parliament was not depriving itself in the end of any fundamental right. I adhere to that to-day, every member of this House has, in my view, his absolute right to vote freely upon a matter of this kind and it would be impertinence on my part to suggest anything else." There is no doubtfulness in this statement and his Grace made it plain that it was the moral duty of Members who vote to know why they vote and to be able to give sound reasons for their action. We entirely agree with the Archbishop and have never been among those who attacked his Grace in the manner he deprecated in the House of Lords. But the House of Commons with equal knowledge and equal authority felt on Dec. 15th that the Revised Prayer Book involved such a departure from Reformation and scriptural teaching that it was bound to reject it. In the course of the Debate the opinions were quoted of some Nonconformist Divines in support of the Measure. Then the Free Churches had spoken very late in the day and it was possible to lay stress upon the amount of Free Church support given to the Measure. Free Churchmen then took without examination the opinions of Church leaders who supported the Book. They have now examined the Book for themselves and thoroughly alive to its character they have determined to oppose it with all their strength.

The Present Situation We have in the opinion of the supporters of the Book, dislike of the Book on the part of ninety per cent. of the laity. A very large number of the laity say nothing and support silently their Clergy and Bishops although they do not care for the changes. The majority of the Clergy of the Church of England are in favour of the Book. The majority of the Evangelical Clergy are opposed to it on matters of fundamental principles which they believe are involved in the Reformation and Protestant character of the National Church. The great organs of the Free Evangelical Churches of England have spoken by enormous majorities against the Book. Many of those who have taken part in these meetings disliked

intensely intervening in the internal affairs of any Church but their own. They remembered that as citizens they have a definite part in maintaining the character of the National Church, as Christian men they are bound to stand by the message of Holy Scripture and the Truth they hold dear, and it would be a coward's part to stand on one side and see falsehood enthroned in the Book of Common Prayer. Those opposed to the Book are convinced on historical grounds that it reverses the Scriptural teaching of the Prayer Book in favour of Mediæval views of the Mass abandoned by the Church at the time of the Reformation, they find in the rubrics permitting perpetual Reservation teaching that involves something that to them and to their brother Protestants throughout the world implies a doctrine of the Real Presence in the Elements that carries with it all the unscriptural teaching associated with Transubstantiation. They are convinced that this teaching is in the Book and therefore they consider it a sacred duty to do all in their power to prevent the Protestant character of the national Church being undermined by Mediæval teaching. It was with no light heart that Nonconformists took up this position. Their consciences demanded a stand and they are making it. They see that the very root of the weeds of sacerdotalism and the localised Real Presence are contained in the Prayer Book Measure. As Christian men bound to fight against everything that is sub-Christian, they have organised a strong movement of opposition to the Measure. Whatever may be thought of the Measure from the point of view of expediency, it is certain that it is opposed to the sacred convictions of at least three-fourths of those who outside the Church of Rome profess and call themselves Christians and show their faith by membership of organised Churches. Nine-tenths at least of the Evangelical Christianity of the country is opposed to the Measure and it is a very serious matter when this is the case, for the leaders of the Church of England to make up their minds to use all their influence to force it through Parliament. The results of the success of their effort may well prove disastrous to the higher life of the Church of England.

The Free Church reasons The leaflet issued by the National Free Church Council gives seven reasons for opposing the Measure. The Church of England as established by law is a Protestant Church; some of the suggested changes are opposed to the Protestant conception of religion; citizens have the right and duty to defend the Protestant faith; the permissive use of Perpetual reservation is inconsistent with and dangerous to the Reformation Settlement and tends to the practice of Adoration; these doctrines and practices would hinder and interfere with the Reunion Movement and any weakening of the Protestant position of England would greatly discourage the Continental Protestant Evangelical Churches. These reasons are incontestable and Free Churchmen look with sorrow on recent developments in the Church of England as shattering the hopes entertained of Home reunion. Lausanne when under the leadership of the ablest of the English Church representatives in the Anglican delegation proved that its standpoint was that of the unreformed Greek Church instead of the great world Evangelical Churches. The Missionary delegates viewed with sadness and surprise a gravitation towards Mediævalism which dashed their hopes to the ground. Evangelical Free Churchmen in England see changes being made in the Formularies of the national Church which in the opinion of the Archbishop of Wales move in the Romeward direction and make the gulf between the Church of England and the Free Churches wider. The Lambeth Encyclical that at one time seemed so full of hope is now seen to be interpreted in a manner that denies to Non-Episcopally ordained Ministers possession of the Commission of Christ. The Priest returns in the Revised Prayer Book with powers that the Reformation never considered he possessed and deliberately rejected as being opposed to the whole New Testament conception of the Christian Ministry. And this takes place at a time when the whole conditions under which we live call for a

drawing together of the Reformed and Protestant Churches, not a further separation of them. In the time of Charles II. the Caroline Divines who are considered the begetters of Anglo-Catholicism considered the Protestant Churches on the Continent sister Churches of the Church of England and did not hesitate to communicate with them. Now the Anglo-Catholicism which is being satisfied by the granting of what it has fought for during forty years denies the validity of the sacraments of the Non-Episcopal Churches of the Continent.

An Important Point Some of the supporters of the Revised Prayer Book constantly refer to the fact that on the Continent the Lutheran Churches continue to use Vestments, the Swedish Church has the term High Mass applied to its Services and its Ministers employ the Chasuble. This is true, but High Mass is applied in Sweden to what corresponds to Morning Prayer without the Communion Service, and there is no sacerdotal priesthood in the Lutheran Churches. The Priest was the keystone of the Mediæval Church and the Continental Reformation abolished the sacerdotal conception of the Ministry. No priestly caste exists for the Lutherans and therefore where there is no such caste there is no Mass in the sense understood by the Mediæval Church, the Roman Catholics and the Anglo-Catholics. It is claimed that the lost treasures of the Prayer Book are being restored, whereas what is restored in the Prayer Book Measure is the pre-Reformation conception of the Ministry and the doctrine of the Mass which Cranmer believed he had excluded in the 1549 Book and was found therein, contrary to his belief, by the Roman Catholic Bishops. In order to make plain the abandonment of this doctrine the Book of 1552 was issued, and since 1552 no essential change has been made in the Prayer Book as far as this doctrine is concerned. The controversial parts of the Revised Prayer Book are a definite return to what Cranmer abandoned when he found it was capable of being twisted into the very doctrines that are definitely taught in the new Book. The sacerdotal Priesthood comes back and with it the doctrine of the Mass.

An Anglo-Catholic's Frankness A well-known Anglo-Catholic in the *Church Times* informs us that "Since it is proclaimed that there is no change of doctrine from the moment that it (the book) is authorised, Anglo-Catholics will be justified in their long maintained and long disputed contention that the Liturgy of 1662 should be interpreted as involving no denial of this aspect (the sacrificial aspect) of the Eucharist." "The new Book crosses definitely and explicitly the rubicon between Protestant and Catholic conceptions of the Sacrament by authorising and directing, with whatever restrictions or in however limited circumstances, Communion by the Reserved Sacrament, and by thus recognising that the grace of Communion is mediated not by participating in a Service, but by receiving the bread and wine consecrated therein." "A number of the restrictions which appear to Anglo-Catholics most intolerable are so unworkable in themselves, or so indefensible once the general principle of Reservation has been conceded, as to make it certain that they must either lapse or be removed in due course." These are the words of an Anglo-Catholic supporter of the Book and they prove what we have written. And what is important is the statement that the restrictions on the Perpetual reservation of the Sacramental Elements for the Communion of the sick only, will prove unworkable in practice, and this means that they will have to be amended to obtain the obedience of the lawless Clergy whose actions necessitated the proposals. There is no hope of peace in the Church of England, there is no prospect of obedience by the Clergy, and we shall once more be thrown back upon a generous policy of liberality by the responsible officers of the Church, Reservation will be used for purposes of Adoration for the writer of this article says elsewhere, "The devotional use of the Reserved Sacrament is not something independent of Communion and deriving from some separate conception. It is precisely because devout reception unites us to Our Lord that the Reserved Sacrament is His body, that He is present in a special manner, and that He can be thus adored." We have quoted sufficient to prove that

Protestant Evangelicals are bound to oppose the Book by every means in their power and to bring all legitimate influence on Members of Parliament to vote against it when it is discussed by the High Court whose decision will be final. In a very real sense the religious well-being of the country is at stake.

"The Son of Man" With this title a Newspaper with a large circulation published what professed to be a Life of Our Lord. Most of the religious papers inserted advertisements before its appearance and we are convinced that if they had seen its contents they would not have done so. The book is unscholarly and unbalanced. It has mistakes in matters of fact that beginners in Bible study cannot fail to detect and when it steps outside the Gospel narrative we find similar errors in its treatment of contemporary history. The last sentences of the volume read, "The priests go to Pilate, berate him for being so pliable, and foretell a peck of troubles, now that the prophet's followers have been allowed to steal the body, in order to tell the people that their Master has risen from the dead. But the women, who love him believe that in waking dreams they have seen the risen Jesus in the flesh." We gather from the book that the writer is a Jew and he writes the Life of Christ from a purely Jewish standpoint. The picture he draws is one that is neither inspiring nor attractive, and as we laid down the book we wondered how such a Leader could have gathered round him devoted followers and have so influenced the life of humanity. The whole book is decidedly naturalistic and it is a pity that it should have received the Press circulation it has had. Of all recent lives of Our Lord it is the most inadequate we have read and leaves the impression that a clever biographer who has dealt with historical personages in an environment he understood has attempted a task beyond him to which he brought neither familiarity with the documents nor sympathy with the character of Him he describes. The whole incident sheds light on the so-called spread of real Christianity as evidenced by press notices of our common Christianity. We all run the risk of confusing a newspaper "stunt" with genuine attachment to the Faith of the Gospels.

The Keswick Quarrel With great regret we read the published accounts of the controversy that has arisen between the Council of Keswick and the proprietors of "The Life of Faith." We greatly fear that unless further explanations are given and an agreement arrived at the Convention and the Convention Movement will suffer. Without any notice whatever the Keswick Council broke off the connection that had existed during more than fifty years between itself and the publishers of "The Life of Faith." It is said that all that is at stake is the dismissal of the Keswick printers. But the Christian Public considers that even in the case of ordinary businesses a close co-operation that has lasted half a century should not be terminated without cause shown. There are such things in life as reasonable expectancies and the whole basis of commerce and ordinary intercourse rests on them. On the other hand in the apologia issued by "The Life of Faith" proprietors something more than hints at incipient Modernism at Keswick. Those acquainted with the words and lives of the speakers at Keswick and of the members of the Council know that there can be no foundation for this charge. An unfortunate incident of a few years ago attracted much attention, but this has not been repeated. Our one aim is that the Keswick convention that has been so richly blessed by God should grow in strength and influence. Anything that tends to weaken the organisation is a loss to spiritual religion and nothing can react more injuriously on a movement that holds the highest ideals than the suspicion that there is something that "is not cricket" in connexion with it. We have said what we think ought to be said in the interests of good-will and are well aware that words may very easily cause disturbance among those who are influenced by one or the other side. The articles in "The Life of Faith" and the wide advertisement and circulation of an "Open Letter" have been the source of comments and discussion in quarters where the respect for and interest in Keswick are keen.

Is there a way out? Surely those who seek justice and wish to act rightly not only in the sight of men but in the sight of God, should be ready to court the fullest enquiry by disinterested friends into the entire business. A Conference between the two parties cannot be arranged, but when so much is at stake and the air is full of rumours it would be well to have the verdict of an unprejudiced body on the whole business and thereby bring to an end what threatens to be a serious menace to the future of a great and blessed movement for the deepening of the higher life. It is folly to say that there is no Keswick controversy. It is true that there is happily no theological controversy between the friends and supporters of Keswick who stand in the position they have occupied and have the same attitude. But there is an ethical controversy that has deeply touched the sensitive minds of those who desire to see the principles of the Gospel carried into all the relations of life. We write having before us only what has been published and we know what is being said by those who share our information. No body of men in the country individually stand higher in the esteem of their friends than the members of the Keswick Council, but it has frequently happened in the past that collectively good people do what individually they would never think of doing. Although "The Life of Faith" has never been the official Organ of the Council and has not claimed to be so, the relations between the movement and the paper were so close and intimate that most of the frequenters of Keswick looked upon the journal as the public channel of information of what Keswick said, did and planned. We are pained by what has happened and know the evil the publication of the facts has already done. In the present age, no organisation or individual that works for the spiritual well-being of God's children can object to having a public dispute submitted to the Saints to judge. And it ought not to be impossible to find an impartial tribunal.

Ethical Freedom In the course of his address as Moderator of the English Presbyterian Assembly, Dr. Carnegie Simpson spoke with great seriousness of current ideals of morality. The outstanding fact of to-day is the deliberate challenge made to Christian Ethics by large sections of the people. It has been said that Christian belief has gone and Christian conduct will follow suit. The tendency of much modern philosophy is to teach that there is no such thing as right or wrong just as in the past it was taught that there is no such thing as true or false religious belief. Everything is said to be relative, and conviction is not to be sought, for it can nowhere be found. This means that many people have no principle about morals. Dr. Simpson asked the question "had not the modern Church—perhaps in its very desire to be open in its intellectual outlook and broad in its human sympathies—come to lose hold of what was its distinctive business, to make Christians, to change characters and lives and hearts and consciences? It was the inward personal contact that was lacking in so much of our religion to-day. We had conferences and schemes without end, but Christianity, while it led to a programme for making a new order of society in the world, was in the first place a conversation of the conscience with Jesus Christ resulting in a personal allegiance to Him. To-day we were living largely upon our Christian capital. Let the Church first make Christians; it was then theirs to make the world." These words from one of the most far-seeing and deep thinkers of our day assert what we have tried to say in these columns. The first business of the Church is to make Christians whose work is to make the world in which we live Christian.

Social Schemes and Christian Living We have never denied that it is the duty of Christians to set to work to put right the injustices that exist and bring more joy and happiness into human life. But there is a grave danger of the Church becoming so absorbed in social betterment that it may become a mere humanitarian Society. There is a tendency to make services so æsthetically pleasing and sermons so soporifically charming that those who attend the House of God feel that they have passed pleasant moments under

most comfortable conditions, but are not moved in their consciences or changed in their hearts. We run the risk of training folk to believe that Christianity consists in a great effort to get other people to do what ought to be done and to make the Public Bodies of the land do their duty. This is all wrong. The mission of the Church is to win men and women from sin to God, to train them in the knowledge of God and to set them to work to gain others for the Master. Where there is real spiritual life worship will be real and earnest and what is more, those under the influence of the Spirit will be the first to deny themselves to make right what is wrong in our social and political life, to relieve distress and to bring hope to the helpless. The great mass of Churchgoers to-day have not that deep sense of personal obligation to surrender their all to God which is fundamental in the teaching of Our Lord and His Apostles and this is because first things are not put first and a social Gospel or an æsthetic Gospel is placed before the call to repentance and consecration to God. We are seeing more clearly the mistakes that have been made and there is more than a hope that the Church is returning to its true Mission. When it discharges this, all else will come right.

Anthropological or Soteriological These two words were recently applied to the interest that is said to be taken in religion to-day. It is contended that the interest is entirely human—looking upon religion as something some men everywhere have possessed and is possessed by a large number of people to-day, whereas the New Testament idea of Salvation is excluded from the lives and thoughts of those who are concerned in some degree about religion. If there is one thing more certain than another in the message of the Gospels it is the fact of redemption. Christianity is the religion of redemption. Our Lord came to save man and the Apostles taught salvation from sin the greatest of all human evils in their sermons and epistles. The modern man may not worry about his sins and only worry about his failures and the difficulty of making both ends of his income meet. But this does not mean that he has not crowded out of his life the most important of all questions, his relation to God and the need of having strength and power to overcome the evil which he knows dwells in his heart and is the very plague of his life. There is no short cut to the overcoming of this evil—no man has discovered the path to victory. It has been revealed by God and the revelation reaches its height in the Person of Our Lord Who died that men may be freed from the guilt and power of sin. But it is precisely this element—the very foundation element in the Gospel—that is neglected in so many Pulpits to-day. And the neglect is the cause of most of our weaknesses as witnesses for God and to His Truth. Unless we have the knowledge of Christ as our Saviour in our hearts manifesting itself in our lives, we cannot bear the testimony we ought, prayer will not have its richness of meaning and blessed experience. How far are individual Christians responsible for the wide-spread idea that our faith is a merely human phenomenon and not the power of God unto salvation.

The Satisfaction of Faith Lord Daryngton has written a letter in which he quotes the answer of the late Lord Salisbury to the question why he believed Christianity. His reply was clear and he asserted that the central point of his faith was Our Lord's Resurrection, which he believed because it was testified by men who had every opportunity of verifying it and proved by their after life the sincerity of their belief in their verification. In addition the marvellous effects Christianity has had on the world made it clear to him that there must have been a sufficient cause for them. "He thought that any one who believed in the Resurrection of Christ found little difficulty in believing in the rest of the story in the Gospels, and that no one who believed that would doubt that St. Matthew, St. Peter, St. Paul, St. Mark and St. John carried a Divine message." The majority of Christian people hold the historic faith as plainly taught in the new Testament, and they have no doubt whatever as to the Resurrection of Our Lord and the well founded faith of the primitive Church. The miraculous element in the Gospel story can

only be taken from its context by destroying the whole meaning of the narrative. From the earliest days of Christian History believers found confirmation for their Faith in the fact of the Resurrection. They fully agreed with St. Paul that if Christ be not risen their faith is vain. We think we may safely say that if men ceased to believe in the Resurrection their Christianity would crumble and they would find themselves of all men most miserable. What Christ did on the Cross was sealed by His rising again, and this means that He now lives to help in hour of need and to give us strength to fight against our weaknesses and to grow like Him.

Miracles and Ordinations Many were surprised when they read in a leading Evening paper an article by a prominent ecclesiastic who wrote "It is tacitly admitted that the old argument from miracle and prophecy cannot longer be used. I do not mean that a clergyman may stand in the pulpit and proclaim that he does not accept the miracles in the Creeds; but when a young man tells his Bishop that his belief in the divinity of Christ is independent of the dogmas about the Virgin Birth and bodily Resurrection, very few Bishops would hesitate to ordain him. This is one of the changes which have come about silently and gradually. The centre of gravity in religious belief has shifted very considerably, and the Church is accepting the change." In all fairness we have to remark that it is quite possible for a man to believe in Christianity without relying on the miracles as the outstanding proof. In fact, he may accept with all his heart the miracles which cause him difficulty, because on other grounds he is fully convinced that Our Lord Jesus Christ is God incarnate. But it is quite another matter when men assert that they are prepared to become Christian teachers and responsible Church authorities are prepared to commission them when they confess their inability to profess belief in the historical miracles of the Creeds. This means that with the consent of Church authorities men publicly recite what they believe to be untrue and reject what is plainly taught in the Gospels. This is an ethical question of the gravest importance and involves the confidence of congregations in their pastors. Is one of the causes of the decrease of Church attendance the wide-spread feeling that ministers of religion do not in their hearts assent to the supernatural character of the message they declare, and are only proclaiming an ideal that deserves to be followed instead of a Power and Person Who lives, helps, governs and rules? If we are to be, in any way, in line with historic Christianity we must accept as true what the Apostles taught and what the Christian community from the beginning believed to be an inseparable part of the Revelation of God to man.

The True Approach to Miracle In our day with our belief in the universality of Natural Law and its Reign it is hard for men to believe in miracle. On this point there is no doubt. But Our Lord lived under conditions of time and space, and was surrounded by contemporaries who could only have been persuaded of the stupendous claims that He made by the works He did. He sealed His ministry as true by these deeds of love and power. Given His divinity there was nothing extraordinary in His performing the Miracles. He was the Son of God to Whom the Father had delivered all things. Once and for all by what He accomplished He demonstrated His Divinity and the Truth of His mission and all who followed the Apostles and early disciples accepted as true what they said, thought and taught. To-day, nineteen hundred years later, in spite of the knowledge we have of the Laws of Nature and their fixity, we who believe the Lord Jesus Christ to be Divine accept as true what He did according to the records we have received. Just as man by knowing more of Nature and its laws is now able to do what would have been inconceivable in the Apostolic age, so we believe that Our Lord to whom all things were delivered was able to work miracles and to rise from the dead. This is not in any sense an irrational belief. Historically is has been the faith of the Church, from the beginning and when men to-day balance their ignorance of the Universe with the Gospel Story, they are justified in asserting their Faith in its facts.

World Mission Notes.

The Jerusalem Conference With the title "The World Mission of Christianity" Edinburgh House has published "The Messages and Recommendations of the enlarged Meeting of the International Council held at Jerusalem." We do not think that any one who weighs the list of members of the Conference and notes its representative character will fail to see that its importance is not even second to that of the Edinburgh Conference eighteen years ago. Edinburgh influenced Missionary policy and its influence is largely seen in the Findings that are recorded in this shilling volume. The leading Nationals who are engaged in Mission work sat side by side with the representatives of the Missionary boards from the Western World. In England we are accustomed to misunderstand Mission work and the lines on which it is conducted. It has been proved that seven-eighths of the Mission work of the Reformed Churches is maintained by non-Episcopal Christianity. Those who are in full communion with the Free Churches in England occupy seven-eighths of the Field that is not in possession of the Roman Church, whereas in England the position and prestige of the Church of England and the splendid Missionary work conducted under its auspices are inclined to make us believe that similar conditions exist in the Foreign Field where Anglicans are a minority and have neither the prestige nor the influence that the National Church has in this country.

Kikuyu and Anglican Organisation The Kikuyu controversy which was based on an effort made by African Christians to form a working basis for federated and co-operative work raised a great stir in this country, as Anglo-Catholics maintained that the inter-communion which would follow any such scheme was opposed to their principles. The Kikuyu scheme was turned down, but it gave the occasion for the Lambeth Appeal to all Christian people. Now in Central Africa an effort is being made to form a Province which will unite as they have not been united Anglo-Catholic and Evangelical Church Mission Dioceses and by so doing strengthen Anglican Christianity, or what Anglican Christianity specially represents in East and Central Africa. There are two processes going on in the Mission Field—as far as Non-Roman Catholic Missions are concerned—one a linking up of the Anglican Missions into closer contact irrespective of their Anglo-Catholic or Evangelical character—the other the wider movement in the stronger National Churches for union on lines that will enable them to present a united front to the surrounding Paganism.

The Finding on Reunion Here the Report is very meagre, but what it says is of the utmost importance "This statement would be seriously incomplete without reference to the desire which is being expressed with increasing emphasis among the younger churches to eliminate the complexity of the missionary enterprise and to remove the discredit to the Christian name, due to the great numbers of denominations and the diversity and even competition of the missionary agencies now at work in some countries. It is fully recognised that it is not the function of the International Missionary Council to pronounce upon questions of ecclesiastical polity. At the same time the Council is only performing an inescapable duty when it appeals to the older churches to adopt a sympathetic attitude towards the longings expressed by the younger churches for a more rapid advance in Christian reunion. We appeal also to the younger churches when, in facing the challenging task of evangelising the non-Christian world they take steps, according to their ability, to solve what perhaps is the greatest problem of the Universal Church of Christ." This is all that is said in the Findings, but its very restraint proves how deeply the Conference felt the need of Union. It was the greatest of the many great problems that were treated by the members, and it may well be that Jerusalem may prove a great corrective

to Lausanne where the Anglicans were inclined, to the grief of the Missionaries present, to ally themselves with the Eastern ideals of Christian Unity rather than with those of the great Non-Episcopal Churches.

An Anglican Representative on the Conference Canon Raven tells us that during Holy Week the days were literally critical for the Anglican delegates when the Conference faced the desire for united national churches. "The other denominations, practically without exception, are ready and eager to combine... they are seeing the fulfilment of their hopes, and are confident that such churches will command an influence out of all proportion greater than separate missionary bodies can exert." He says the non-episcopal churches will be ready to accept episcopacy if it does not involve the re-ordination of existing ministers. They showed an intense desire to carry the Anglicans with them. If the bishops can only meet the situation by urging patience, they will be compelled to go forward without the Anglicans. If the necessary changes are not made by Anglican leaders and isolation is maintained one of two events will follow. Either the Missionaries will break away from the home Church and join the indigenous churches or they will remain isolated when non-Roman Christianity is sweeping forward to free and splendid achievement. "For myself, I believe that the majority of our best missionaries will prefer schism to spiritual starvation; and I shall be surprised if they do not receive the support of the strongest Missionary Societies in this country." The Lambeth Conference meets in 1930 and Canon Raven remarks "We must accept re-union in 1930, or stand condemned."

The Home Reaction We see the finger of God moving and writing its message in the movement that follows the Conference. Friends and workers for Christian Unity have been greatly distressed by what took place following the Lambeth Appeal, the Malines Conference, Lausanne and the Prayer Book controversy. It seemed as if the Church of England was intent on maintaining an isolation in the midst of Protestant Christendom that would inevitably lead it to gravitate more and more towards the Unreformed Churches of West and East. The greatest glory of the Church of England is its Mission Work. Its keenest sons and daughters are engaged in it and they are the very cream of its apostolate. The men who attended Jerusalem had an object lesson that could not fail to impress them and they saw and felt the great urge for unity and the passion for souls that possessed the Missionaries and the Representatives of indigenous Churches. We believe that they have had a new vision of God and recognise that He is working through men who as truly hold the Commission of Christ, as if they had been episcopally ordained. One thing is certain. Unlike most interdenominational and diversely constituted bodies the Jerusalem Conference speaks its mind unambiguously in its findings and the paragraphs we have quoted on Unity can have only one meaning. The urge to unity is so strong that it will soon manifest itself in Union. And it is for us at home to pray earnestly that it may come soon on lines that are in full agreement with the teaching of Holy Writ.

The Findings as a whole We cannot discuss the Findings in detail, but we believe that they will commend themselves to the great majority of students of Missionary problems. They are full of the Spirit of Christ and realise the brotherhood and equal rights in the sight of God of all races and all peoples. They impress on us the unique opportunities of our day and the duty of all Christians to take their part in the work to which God has called them in oversea Missions. "Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied. Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ

the living Saviour, and through corporate sharing of life in a divine society. Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more." The message of the Gospel as outlined by the Conference is Christian in its fullness. There is no reduced non-miraculous Christianity about it, and as we read the book we saw in it the work of men inspired by the Holy Spirit in the great task of striving to bring the best they have to those who know not the way to God opened by the coming of our Lord and Saviour.

China China still occupies the prayers and thoughts of friends of Missions. It is impossible to write hopefully concerning the immediate future, although we observe in many quarters the belief that the long night of tribulation is drawing to an end and the resumption of interrupted work is at hand. But the reports show that the concentration of missionaries eager to return continues in many places and that conditions are far from being such as would warrant the risk of going back when the heart draws the worker to his people. In many cases the workers have been permitted to return to their station and in many a home centre preparations are being made for the sailing of the re-patriated Missionaries. It is strange that in Western China, where in the past disturbances were more acute than in other Provinces, opportunity has been afforded for Missionaries to take up their work. But on the whole, conditions remain so unsettled and the prospect of an early return to normality is so slight that it would be wrong to indulge in an optimism that may be disappointed. Chinese leaders in many places are undertaking responsibility formerly discharged by the Missionaries. In this tribulation we are already seeing the hand of God separating the wheat from the chaff—bringing out the best in the best and showing weaknesses that were at one time latent. But whatever may be the events of the immediate future there is no doubt as to the ultimate future of our Chinese work. It will build more firmly on a basis of men and women who have been tried and not found wanting.

The Missionary Anniversaries This year's great gatherings were well attended by enthusiastic audiences. The Church Missionary Society had an unusual number of speakers from the field and although the normal receipts for the year showed a deficit there was no feeling of despondency. The great Society is conscious of its mission and with the help of God it will do its duty. S.P.G.—the Society for the Propagation of the Gospel—also had a large deficit and like its sister Society had no fears for the future. The Bible Christian Missionary Society told of a growth of income and a large balance which is however earmarked for work that has been undertaken. The growth of this Society is a fact that cannot be ignored. The Wesleyan Missionary Society had a deficit of £20,000 which before the date of the meeting was reduced to £5,000 by the generosity of five hundred donors. The Baptist Missionary Society also recorded a deficit, but the London Missionary Society as the result of a great effort and a realisation of its duty and privileges closed with a balance in hand. Of the inter-denominational Societies the China Inland Mission recorded a falling off in receipts, but a balanced budget as exchange favoured the conversion of sterling into taels.

The Bible Society Once again the British and Foreign Bible Society had the most attractive platform of all the meetings, having as Chairman the Prime Minister, who listened to a Report stating there was a healthy balance in hand. His speech was characteristic in its personal illusions and in his own faith in the Bible which lies at the root of all that is best in our civilisation. The whole meeting and the cheering report read testified to the continued love for the Bible on the part of the British people. It is probably true that Bible reading is not as universal now as it once was, although the exaggerated statements of a leading novelist misrepresent the facts. But it is certainly true that those who believe the Bible to be the Word of God are more firmly attached to it than they have ever been and are determined to circulate it throughout the world in the languages of the people. When one Society

has more than six hundred translations we can see the vastness of its operation and the many millions to whom it makes appeal. Without the British and Foreign Bible Society Missionaries would be in a sad state for they would be without their Gospel in the language of the people to whom they minister. We rejoice that this great Society flourishes and expands its work as the years pass.

Work among our own people abroad The Colonial and Continental Church Society is the largest British Organisation for ministering to the spiritual needs of our own people beyond the seas. These are in grave danger of being forgotten and every one of them is a witness for or against Christianity. The Fifth World Call Report startled many by the description it gave of those who have left Christian homes and are without Ministers of the Word of Life. It has done something to arouse fresh interest in a work that has not the romantic appeal of missions to the heathen, but it is even more necessary when the importance of our emigrated brethren, whether as pioneers or as settlers in heathen lands living lives that commend our Faith and prove the reality of Christian character. This year the receipts of the Society balanced expenditure, but it and Nonconformist work among our own people require more help and sympathy than they receive. Lack of imagination, not want of interest, is the cause of the comparative neglect shown to work among our poorer and isolated brethren who struggle to make a living in distant lands.

Japan It is hard to believe that sixty years ago an edict was issued in Japan laying down that the rites of this (Christian) depraved religious sect are strictly forbidden. To-day the Japanese Constitution asserts "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." There are now 1508 indigenous Protestant Churches and Mission centres in Japan with 170,817 communicants. This is a great and marvellous change and Christian influence extends far outside the ranks of Church members and adherents. But large as this number is what are they among the sixty million inhabitants of the island Empire of the East? Japan presents many problems to the missionary and the recently inaugurated campaign in the Press is calculated to reach very many who are not within the reach of the voice of the Missionary. Christianity is respected in a State whose Minister of Education lately said "We are grateful for the work which the missionaries and Japanese Christians have accomplished."

Spain Carmen Padin is still in prison in spite of all the efforts made to secure her release. The Government has presented to the Assembly that discusses the future legislation of Spain amendments of the present law dealing with offences against religion. The changes make an interesting study. All actions that disturb religious services or treat them in a manner likely to cause a breach of the peace, all manifestations of disrespect and outrages are punishable. And here the strange contrast is observed. Very heavy penalties are imposed on those who violate the law when the Roman catholic religion is concerned, whereas when the dissidents from that religion are offended, the penalties are small, and the discretion given to the magistrate is very great. We suppose it is only natural in a Roman Catholic country such as Spain that denies its citizens religious freedom and only tolerates those who cannot remain Roman Catholics, that such a differentiation in treatment should be stereotyped in the Laws. It is only another symptom of the manner in which the Church of Rome when it has power treats all who refuse to obey its teaching. One day this remnant of a discredited past will be removed, and Spain will take its place among the Powers that respect conscience and grant religious freedom to all their citizens. Carmen Padin remains an object lesson of the fruit of intolerance. The Church of Rome loses far more than it gains by supporting such actions.

Books Worth Reading.

THE PRAYER BOOK CRISIS. By Sir WILLIAM JOYNSON-HICKS. (Putnam 2s. 6d.)

This is an excellent book and as cheap as it is good. Sir William, holding as he does, the busiest of government posts, has been able to see through the Press a volume that gives an admirable history of the Book of Common Prayer, traces the origins of Anglo-Catholicism and shows the excesses that have given rise to the crisis through which the Church of England passes. It is written in language that can be understood by the average Layman—in fact the book is an appeal to laymen by a layman, and we regret that it had not made its appearance earlier and thereby give its facts and argument a better opportunity to sink into the mind of the country. No one reading the indisputable facts brought together by the Home Secretary can fail to see that the Church of England in its formularies is Protestant. It may never have been wholly Evangelical, but until the rise of the Tractarian movement all students of history considered it Protestant. The main effort of the Revision is to convert the Formularies into a form that will make it comfortable for those who have been straining them to breaking point content to remain in the Church of England with an easy conscience. And as Sir William shows the issues at stake are summed up in the question "is the work of the Reformation to be undone and the Nation and Church robbed of the benefits which followed in its train by the disloyalty of a section of the clergy assisted as they have been by the inaction or even in some cases the connivance of the Bishops?"

There is not the shadow of doubt that the adoption of the Revised Prayer Book will put a speedy end to the Reunion Movement which a few years ago appeared promising. The New Book definitely leans to the ecclesiastical ideals of an exclusive sacerdotal Church and puts a gulf between the Church of England and the great Non-Episcopal Churches. And the adoption of the Book gives no promise of peace, for as Sir William says "it is the contumacious who have given life to the ritualistic movement, and who have set the pace at which it has advanced; and they have given notice beforehand that they will continue to be contumacious." No one can deny the truth of this statement, and we are in the presence of the gravest threat to the Protestantism of the National Church for the purpose of bringing peace that cannot be attained, for the lawbreakers will continue to defy the Bishops and the Bishops have no additional powers of disciplining them. "The Prayer Book Crisis" must be read to be appreciated and all who read it will thank the Home Secretary for his lucid argument, his masterly arrangement of facts and his outspoken honesty.

THE BIBLE AMONG MEN. By J. H. RITSON, M.A., D.D. (The Epworth Press, 3s. 6d. net.)

We hail this latest production from the pen of Dr. Ritson with special pleasure. Critical and controversial works on the Bible are forthcoming in abundance, but in this volume neither criticism nor controversy have place, but facts, definite and unanswerable take their place and furnish proofs of the all-sufficiency, Divine Inspiration, and saving power of the Scriptures as the Word of God. The book is full of Biblical exposition and abounds in illustrations borrowed from personal travel, wide missionary experience and observation, and also from history and literary sources of varied kind. It is a sure testimony not only to the Divine origin and character of the Sacred Writings, but also to the sovereign efficacy and contrasting power of the Word wherever it goes.

It is shown to be not only "the Word of Truth," but also "the Word of Grace," making "wise unto salvation all who receive its message." The volume is of

special value to place in the hands of *young readers*. It is as fascinating as it is convincing. It is just what is required to meet the need of the times to quicken faith and establish confidence in the Bible as the veritable oracles of God. Dr. Ritson has done good service in publishing this book, for which we trust wide circulation is in store. We have read it with devout thanksgiving to God for this noble work of the British and Foreign Bible Society, and also for the faithful and devoted Secretary who has so long and so efficiently directed its operations. If sermons like these and of similar calibre were oftener preached doubt would be destroyed and congregations would rally where now they are rare and hard to attract. Readers will readily perceive, as the author says in his Preface, "the Bible needs no apology."

THE LEGACY OF BUNYAN. By W. Y. Fullerton. (Ernest Benn, 3*s*.)

The place occupied by John Bunyan in the history of the three centuries, and in the history of his own times fully justified the prominence given to his life and work in the literature of to-day. By it, and in a degree beyond any of his contemporaries, "he being dead yet speaketh," Dr. Fullerton, with his usual aptitude of expression, speaks of the immortal dreamer's works as "a legacy" left to all succeeding generations. Truly it is a legacy of exceeding value and of imperishable worth; "The Pilgrim's Progress" and "The Holy War" alone would be this, but when we add to them some sixty more treatises on Bible themes, all full of sound practical teaching, we have a store of good things rich in value, well worthy of preservation and careful thought. Dr. Fullerton says in the closing words of his Preface "The following pages protest that not only in the *Divine Allegory*, but in all his books, *grace* is Bunyan's great legacy, and protest further that the legacy was never more greatly needed than at this hour." The analysis of the book as given by the author furnishes a complete and unique survey of the subject dealt with. Chapter one—Bunyan in Our Days. Two—Bunyan in his own Day. Three—The Allegorical. Four—The Legacies. Five—The Codicils. All of these receive full and comprehensive treatment. Quotations abound and copious illustrations and comments in the Author's own racy and pithy style are freely distributed in the survey taken. The claim that Bunyan was a Baptist is maintained, but his catholicity, at one with all the true people of God is equally shown. His affirmation was "That baptism with water is neither a bar nor a bolt to communion of Saints, nor a door nor inlet to communion of Saints." The book is one which C. H. Spurgeon, with whom, in his earlier years, Dr. Fullerton was in close association, would have been delighted, and which will delight all who, quoting from Taine's "History of English Literature," "love the Lord Jesus Christ in sincerity and truth, for whom Bunyan suffered and laboured so devotedly." As the author says, "After the Bible, the book most widely read in England is 'The Pilgrim's Progress' by John Bunyan. The reason is that the basis of Protestantism is the Doctrine of Salvation by Grace, and that no writer has equalled Bunyan in making the Doctrine understood." We may say that no writer on Bunyan's life and work has surpassed Dr. Fullerton in setting forth his marvellous genius and deep spirituality as a servant of God qualified and used of Him through centuries of time.

The Book is sure to have, as it well merits, wide circulation and heartfelt appreciation. The last chapter in "The Codicil" consists of a carefully selected series of Bunyan's own sayings, and will be valued by many who are not able to read for themselves his many booklets and sermons.

THE PRINCIPLE OF INTERPRETATION OF THE EPISTLE TO THE HEBREWS. By A. C. Downer, D.D. (*London*, Charles Murray, 3*s*. 6*d*.)

At the present time it is not easy to say anything new on principles of interpretation, and after reading Dr. Downer's Book we believe that it would have attracted more

attention had he given it the Title "The Epistle to the Hebrews; A New Theory." Men run after the new and anything that simply professes to interpret the old better, is apt to be overlooked. Small and unpretentious as this work is, it is important and should be in the hands of all who study the most literary of all the Epistles. Its author has devoted many years to the effort to find the meaning of the message which is at times as hard to be understood as it is difficult to agree on the Author. For us the Epistle is one of the outstanding Evangelical writings in the New Testament, and yet we have seen it interpreted as an exposition of Sacerdotalism in the Christian Church. Its author is unknown, the place to which it was written is unknown and as we have said at times its interpretation is obscure. Is there a key that will open the door and permit us to enter more confidently into the meaning of the Epistle?

Dr. Downer faces and answers this question. "In interpreting the Epistle we must adopt the strictly Hebrew point of view, not confounding the purely Hebrew readers to whom it was addressed with the mixed Church of Jews and Gentiles, the 'Christian' or 'Catholic' Church, as we are accustomed to call it. It must invariably be regarded as written to Hebrews who believe in Jesus and who read the Hebrew Scriptures, who are true to their national ideal and loyal to their great teacher, Moses, but who have found the true meaning of the Old Covenant in the New, who recognise in Christ Jesus the perfection of the revelation given at Sinai; and who own Him as the embodiment of Divine Truth and the finality of God's self manifestation." For our part the principle is one that is not only deserving of the most careful examination, but is also one that when applied to the several crucial passages of the Epistles satisfactorily unlocks the door. We are all apt to read the present into the past and to forget that the early Christian Church for a time consisted of Jews only and that Catholic Christianity was evolved under Divine guidance from Jewish Christianity.

With the knowledge we now have of the contemporary world and the deepened sense of the conservatism and isolation of primitive Christian communities there is nothing arbitrary in assuming that a group remained, as it believed, loyal to its Jewish past and accepted the Messiahship and Divinity of Our Lord. To such a group the author wrote, and he naturally used language that would commend itself to them as a guide to right thinking and devotion to the Risen Lord—the Great High Priest. Dr. Downer, applies the key to the closed doors—or to be more accurate, to the disputed passages that are so hard to interpret—and one by one the lock is found to throw back the bolt when the master key is used. And after all, this is the best proof of the soundness of the principle he adopts.

May we be so bold as to present a parallel? To-day we live in the midst of a great Missionary movement in the Church and our thought and outlook is influenced by these facts and of great Free Churches with full religious liberty. The seventeenth century was very different and the writings of, say, the Divines of the latter half of that century cannot be understood by those who have no knowledge of history and are accustomed to think in terms of present day thought. To apply the categories of to-day to the interpretation of seventeenth century English religious life would involve men in hopeless and helpless difficulties. Much more is this the case when commentators endeavour to interpret the Epistle to the Hebrews from the standpoint of Catholic Christianity. It can only be rightly understood in the light of the writer, his purpose and the character of its readers. It is to the credit of Dr. Downer that his principle meets all the requirements of thoughtful exegesis and sheds a new, but first century light re-lit on the Epistle. The Book is valuable entirely out of proportion to its unpretentiousness and price.

Several important volumes are unavoidably held over until next issue.—ED.

All books for review under this heading should be addressed to the Editor, "EVANGELICAL CHRISTENDOM," 19, *Russell Square, London, W.C.*1